President Brigham Young's

Doctrine on Deity

or

Adam-God

— — —

Volume I

an

Organized Collection

of His Own Statements

President Brigham Young's Doctrine on Deity

OR

Adam-God

— — —

Volume I

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Organized Collection

of His Own Statements

Arranged and Edited

by

Fred C. Collier

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Dedication

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I dedicate this book to the Honorable Memory of President Brigham Young, the Second Prophet of the Restoration.

PREFACE

— —

Some have thought that President Young was a great pioneer, colonizer and statesman but as a theologian or doctrinal authority, he was inadequate. His teachings on the Godhead are ridiculed by the Protestant world and largely misunderstood or ignored by the Latter-day Saints. The object of this work is to rectify this problem by setting before the public a clear representation of President Young's teachings as he expressed them in his own words.

Those who have held such views will find that through reading this work their opinions will be corrected. They will discover in President Young the Spirit of God and the Light of Revelation. They will come to recognize him for what he was. At the death of the Prophet, President Young was the greatest luminary in the Kingdom — he was the man who more than any other had absorbed the Prophet's doctrine. Truly he had the mantle of the Prophet — he had the Light, the Revelation and the Vision of his calling — he was indeed a Prophet of God.

About this Book

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This volume is the first of a trilogy which is aimed at a thorough revelation of President Young's mind on Doctrinal matters relating to the Godhead, Exaltation and Eternal Progression. The first of these: "President Brigham Young's Doctrine on Deity Volume I, An Organized Collection of His Own Statements", constitutes a complete presentation of President Young's teachings; the second: "President Brigham Young's Doctrine on Deity Volume II, His Teachings Reconsidered in the Light of Modern Archeology and Biblical Scholarship", constitutes a Biblical Defense of President Young's teachings. This defense is based upon Jewish, Catholic, Protestant and Christian scholarship and their writings on the Bible; the third: "President Brigham Young's Doctrine on Deity Volume III, the Sources", constitutes a thorough presentation of all related documents and source materials, both those coming from President Young, as well as his contemporaries in the Priesthood. These materials are arranged in chronological order, commencing early in the administration of the Prophet Joseph Smith, and continuing on until well after the turn of the century in the administration of Joseph F. Smith.

About the Author

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Fred C. Collier was born on December 27, 1948 at Denver, Colorado and was raised in Ogden and Roy, Utah. At an early age he took a deep interest in the restored gospel. Since 1970 he has devoted his entire life to teaching and promoting theology as expressed by Joseph Smith and his contemporaries.

He is the author, compiler and editor of *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter Day Saints*, Volumes I and II; *The Teachings of President Brigham Young,* Vol 3, 1852–1854; *The Kirtland Council Minute Book; Nauvoo High Council Minute Books;* and *The Office Journal of President Brigham Young 1858–1863 Book D; The Book of Revelations;* He is also author and publisher of the magazine *Doctrine of the Priesthood,* which to date has 39 issues in print on various topics relating to Theology and Priesthood. Among these are the following titles: Polygamy in Mexico by H. Grant Ivins; The Church of the Firstborn and the Holy Order of God; Unpublished Adam-God Discourses of Brigham Young; Adam-God in a Nutshell; Priesthood & the Law of Succession; The Nauvoo Doctrine in Light of Book of Mormon Prophecy; The Nauvoo Doctrine on Priesthood in Light of Alma Chapter 13; The Trials of Apostle John W. Taylor and Matthias F. Cowley; The Political Platform of the Manifesto; The Political Platform of the Manifesto; So You Want Celestial Glory; The Trinity and the Holy Spirits — the Doctrine as Joseph Taught it; The Suspension of Plural Marriage and the Fulfillment of Prophecy by Knute Knuteson; In Defence of Celestial Marriage, consisting of two pamphlets written by Benjamin F. Johnson; Polygamy: Its Genetic and Sociological Consequences; Joseph Smith's Grammar & Alphabet of the Egyptian Language; Angel of the Prairies by Parley P. Pratt; The Nauvoo Diaries & Writings of William Clayton Part 1 The Temple History Journal;

Patriarch Benjamin F. Johnson's Letter to Elder George F. Gibbs 1903; Analyzing the Different Orders of the Patriarchal Priesthood; Independent Fundamentalists and Their Claims to the Fulness of the Priesthood; The Apostleship: Apostolic Succession and the Authority of the Quorum of the Twelve; The Trial of Sidney Rigdon First Counselor to the Prophet Joseph Smith; New Light on the Ancient Hebrew/Christian Doctrine on Deity Part 1; The Common Origin of Ancient Hebrew/Pagan Religion and the Demise of the Hebrew Goddess; The Matriarchal Priestesshood & Emma's Right to Succession as High Priestess & Queen by Bill Harwell; Adoption — Law of the Kingdom Forgotten Doctrine of Mormonism; The One Anointed and Appointed — That One Man Office in the Priesthood; The Father and the Son the Two Gods of the Old Testament; and New Light on the Lorin Woolley Story and Early Fundamentalist Beginnings; The Church of the Firstborn — Its Articles of Faith and a Short History from the Time of Adam to the Present; The Early Israelite/Christian Doctrine Regarding The Incarnation of Yahweh and Satan At The Beginning of the World; The Practice of Plural Marriage in the Bible and The Obscuring of the Biblical Text in Passages Relating to Polygamy; The Latter-Day Practice of Plural Marriage Foretold in the Book of Mormon — The Prophet's March 1831 Revelations Regarding Plural Marriage & Eternal Marriage — The Prophet's 17 July 1831 Revelation Regarding Plural Marriage with the Lamanites — The Lord's 1833 Rebuke to Joseph and Emma For Not Having Entered into Plural Marriage, and The Prophet's Subsequent Marriage to Fanny Alger; Celestial Family Union and a Perfect Law of Theocracy, as Taught and Practiced by the Prophet Joseph Smith in his Extended Family Kingdom at Nauvoo, or "The Principle"; A New Amalgamated Text of Joseph's Last Doctrinal Discourse — the Plurality of Gods — 16 June 1844; The Sin of Sodom, or a Biblical Examination of Homosexuality.

INTRODUCTION

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It may be honestly said that President Brigham Young's greatest contribution to Mormon theology was his doctrine on deity. Yet notwithstanding this, his teachings are ignored by the church, and universally misunderstood by the general membership. No doubt this is at least partly due to the fact that they have become the focal point of tremendous ridicule by anti-Mormons, who for more than a century have employed them as a devise to prejudice potential converts and to destroy the testimony of unsuspecting members, who generally speaking have been either misinformed or altogether uninformed. This has tended to create prejudice against President Young's teachings and has led most church members to shy away from them.

Some LDS authors have attempted to explain President Young's teachings away in the belief that by so doing they were protecting the church. But this tactic has only served to make matters worse, by adding fuel to the fire which has been kindled by the anti-Mormon press, as well as by Fundamentalists, both of whom have claimed as a consequence that church leaders are guilty of deliberate deception.

Other would be defenders of the church have argued that there is contradiction in President Young's teachings. They have done this in order to discredit President Young, thinking that by so doing they resolve the paradox and vindicate current leadership and doctrine. The fallacy in such thinking is readily apparent, as it lays the foundation for belief in the idea that the church is likely to be misled, or led into false doctrine by the president of the church, and this to, even when he claims revelation from God, such as is the case with President Youngs's teachings on the Godhead.

In the face of all that has transpired throughout the years over this controversy, it must be conceded that the best approach is an honest one — namely to carefully scrutinize President Young's teachings and let the chips fall where they may, knowing assuredly that ultimately the truth will prevail.

President Young was not a writer, and never did sit down with pen in hand to compose or organize his thoughts in a comprehensive treatise on the subject of God. Nor for that matter did he ever do so upon any other doctrinal subject. The only record which we have of President Young's teachings comes from the many hundreds of his public speeches, most of which were stenographically reported, and also the minutes of priesthood meetings and councils etc., which were reported by his clerks, and different individuals who took minutes and wrote them in their diaries. The record clearly demonstrates that there were in fact many occasions when President Young spoke about God and the Godhead, both in his public speeches, as well as in private meetings. However for the most part, these remarks were not comprehensive addresses on the subject. Most of his statements were only brief comments dealing with one segment or another of the doctrine. Thus, in and of themselves these statements fail to bring the whole scope of President Young's teachings into clear focus. This is true with the exception of a few sermons wherein the Godhead was the principle topic of discussion. Three of these sermons were published by the Church in Brigham Young's day. Aside from these, there were also five other speeches which were never published, the manuscripts of which have recently been discovered in the Brigham Young Papers at the church archives in Salt Lake City. The some odd 200 boxes of President Young's papers were finally catalogued during the mid 1970s by the librarians at the church archives who worked in conjunction with Leonard Arrington and his staff of assistants.

While it is true that these speeches contain the most comprehensive statements which President Young has left us, still it would be incorrect to presume that the information contained therein represents the sum total of all that is available. There is considerable more

information to be had, but as already stated, this other material exists in segments, and is widely scattered throughout nearly two hundred different sources. It is with the idea of setting forth the whole body of President Young's teachings that this present work is published, wherein all his statements have been organized topically, starting with fundamental concepts and after laying a proper foundation, gradually working into the deeper doctrine, just as President Young would likely have done, had he taken the time to compose his teachings into a book. All this has been done accompanied with a system of footnotes which reference each statement to its original source, as well as extensive cross references to more than a thousand passages of scripture.

No doubt, there will be those who wish to examine some of the statements found in this work in their original setting, in the speeches from which they were taken. It is with this idea in view that nine of the most signifacant speeches and their several accounts are published at the back of this volume in Appendix C. The object of this is to publish the whole text of the most comprehensive speeches, both those which were printed in Brigham Young's day, as well as those which were not. The contribution of these speeches to the preceding work, is that they present President Young's teachings in the whole context of his own words as he originally spoke them. It also makes available to the general public the whole text of some of President Young's speeches and extensive extracts of several others which have heretofore never been published. These speeches are accompanied with thousands of cross references to other relevant statements made by President Young and his contemporaries. Most of the materials which are cited in these references will be published in Volume III. The purpose in this is to make the original sources available to the general public, that interested individuals might have the opportunity of reading and judging the matter for themselves.

The material which follows will shed a great deal of light on many questions respecting the nature of God and the Godhead. Not only so, but it will also raise a number of new questions. This should

not disuade the honest seeker. Indeed it is only natural that new information, after being duly considered, will raise new questions, and there is no reason to suppose that new questions constitute evidence to discredit the new revelation.

A scriptural defense of the doctrine which follows is important, but this task will require a book in its own right and now is not the time. The second volume in this series will fill this fundamental need. There are, however, a few passages of scripture which have been employed by President Young's detractors, in an effort to discredit his teachings, and several of his statements have been utilized in the same effort, to support the position that President Young contradicted himself. Answers to these scriptural questions and apparent contradictions will be found at the back of this volume in Appendix A.

Many questions are often asked regarding the teachings of the Prophet Joseph Smith on the topic of the Godhead. Among these is the query as to whether it was the Prophet or President Young who first enunciated the controversial doctrine regarding the identity of God the Father. The answer to this and other relivant questions respecting the Prophet's teachings will be found in Appendix B.

Some have felt that President Young was alone in his teachings and that what he taught about God was actually contrary to the personal beliefs and convictions of his Contemporaries. Appendix D resolves the questions regarding this matter, by producing in whole context the documents which contain the teachings of President Young's Associates in the Priesthood — and this too, not only for the period of President Young's administration, but also for the decades which followed. These materials are presented in chronological order.

The Reference System

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This work is a composite amalgamation of different statements made by President Brigham Young. The statements span the entire period of his administration, commencing in the late Nauvoo period, and continuing till just before his death on August 29th, 1877. It was composed to read as one flowing discourse, with the material being arranged in topical order, in such a manner that a foundation of understanding is layed for the deeper doctrine which is presented later in the work.

Contained herein is a series of two different sets of footnotes — there are lettered footnotes, and numbered notes. The lettered footnotes refer to related scriptural cross references and will be found at the bottom of each page. The numbered notes refer to the source which is being quoted — it will be noted that they do not generally run in numerical order. At the end of the book is a chronological listing of all the different sources which have been quoted in the composition. Each speech has been assigned a number which is consistantly used throughout the composition as the footnote reference for that speech. The advantage of using this system is that it provides the reader with a sense of chronological timing, without it being necessary to continually refer to each citation.

A Statement by President George Q. Cannon Regarding the Legitimacy of Uncanonized Revelation

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I have received a very interesting communication from a gentlemen in Michigan, in which he asks some questions, the answers to which, I think, may be of interest . . .

He says: . . . . . "It is alleged by [certain] men . . . that when Joseph, the Seer, gave a revelation it must be tested in this way — that is, it must first be presented to the High Council or the Twelve Apostles, for their approval, and then pass on to the next quorum below for their approval, and so on down to the Deacons' quorums, and if it pass down to all the quorums of the Priesthood 'without meeting a snag,' it must then be taken as true. . . . It is astounding to me that when Joseph himself testified to anything as revelation from God, it could not be credited at once as from God, without going through such an ungainly formula. . . . It seems strange in the extreme that the anointed Prophet of God, who was the only authorized revelator to the Church, ordained and set apart to stand in the presence of God, and carry His word from His own mouth to mankind, the man who is of all others supposed to know that he is not deceived *cannot be sure that he is right* until he is tested in this way by men who are supposed to *know the least about such matters*. Surely such a process as the above cannot be true. Please, if you know anything about such a rule, tell me the particulars about it."

The writer's reasoning upon this point seems quite conclusive, and it would be difficult to state it better than he has stated it. It seems nonsensical that the Prophet of God should submit to such a test as this, and not deem the revelations he received authentic until they had the approval of the different quorums of the Church. They were authentic and divinely inspired, whether any man or body of

men received them or not. Their reception or nonreception of them would not affect in the least their divine authenticity. But it would be for the people to accept them after God had revealed them. In this way they have been submitted to the church, to see whether the members would accept them as binding upon them or not. Joseph himself had too high a sense of his prophetic office and the authority he had received from the Lord to ever submit the revelations which he received to any individual or to any body, however numerous, to have them pronounce upon their validity. (*Juvenile Instructor*, Vol. 26: <1 January 1891> 13–14)

Regarding Authority
and
the Right to Enunciate Doctrine

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In the Book of Mormon it is stated that one of the causes of apostasy and corruption in the ancient church was "false teachers, and false doctrine" (2 Nephi 28:12). It was only through the Inspiration and Revelation of Heaven, through the medium of the Prophet Joseph Smith, that the true Church was once again established on Earth, and with it the pure and unadulterated original Doctrine of Christianity. In order to maintain the pure teachings of Christ in the Restored Church, and in order to preserve it from corruption from within, in September of 1830, a Revelation was given to the Prophet Joseph Smith, wherein the following was stated:

> behold, verily, verily, I say unto thee, no one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jun., for he receiveth them even as Moses. . . . For I have given him the keys of the mysteries, and the revelations which are sealed, until I shall appoint unto them another in his stead. (D&C 28:2, 7)

In keeping with this same directive, four years later, on February 17th, 1834, another Revelation was given, wherein it was stated that:

> In case of difficulty respecting doctrine or principle, if there is not a sufficiency written to make the case clear to the minds of the council [(i.e. the High Council of the Church)], the President may inquire and obtain the mind of the Lord by revelation. (D&C 102:23)

The Prophet explained this principle further at the October 5th, 1840 Conference of the Church, wherein he stated the following:

> [The] Priesthood . . . **is the channel** through which *all* ***knowledge, doctrine, the plan of salvation*** *and* ***every important matter*** **is Revealed**

FROM HEAVEN. . . . . It is THE CHANNEL through which the Almighty commenced revealing His glory at the beginning of the creation of this earth, and *through which* ***He has continued to reveal Himself*** to the children of men ***to the present time***, and through which He will make known His purposes TO THE END OF TIME. (*Teachings of the Prophet Joseph Smith* 166–167)

Herein is the Doctrine of the Priesthood revealed. The Prophet Joseph Smith was "like unto Moses" (D &C 28:2; 107:91–92) — he was the head of the Priesthood on Earth, and as such he stood as God to the people (*TPJS* 322, 363). In this capacity the Prophet Joseph Smith was the "**FOUNTAINHEAD OF THE PRIESTHOOD**" and the source of Revelation to the Church and all God's children on Earth. In other words, as the Prophet expressed it, he was **"THE CHANNEL** through which *all* ***knowledge, doctrine, the plan of salvation*** *and* ***every important matter" would be*** **"REVEALED FROM HEAVEN."**

Just as the Revelation foreshadowed (D & C 28:7), at the Prophet's death, another was appointed to stand in his place. And in like manner, this man shouldered the responsibility of the Prophet's mantle, and was called of the Lord "to stand as God to the people". This man was President Brigham Young and through this calling he became the Fountainhead of the Priesthood and the source of Revelation to the Church and Kingdom of God on Earth and to all God's children. He then became the man to oversee the Church, discern true doctrine from false, and to correct those who fell into error and he also became the one man on Earth *who had the right* **TO ENUNCIATE NEW DOCTRINE**. In this capacity, it became his duty to correct certain false doctrines which were taught and published by Apostle Orson Pratt, and in still later years to correct the even grosser corruption which was whispered in chimney corners by Apostle Amasa Lyman, who fell into error and became seduced by the dark revelations of spiritualism. In 1860, the false teachings of Apostle Orson Pratt, finally elicited an epistle from President Young, his counselors in the Presidency, and other members of the Quorum of the Twelve. Five years later, another even more comprehensive statement was issued. This epistle was dated 21st of October 1865

— it was published to the Saints in Zion through the columns of the *Deseret News*, and to the Saints abroad in the *Millennial Star*. The following is only an extract of the original Proclamation, nevertheless, it still demonstrates the urgency and great responsibility which President Young felt personally, to bequeath to the future the pure and unadulterated Doctrine of Heaven, and to see to it that it would pass down unsulied by false revelation or the uninspired teachings of man:

HEARKEN, *O Ye Latter-day Saints, and all ye inhabitants of the earth who wish to be Saints, to whom this writing shall come*.

(From the *Deseret News*)

* * * * * *

We do not wish incorrect and unsound doctrines to be handed down to posterity under the sanction of great names, to be received and valued by future generations as authentic and reliable, creating labor and difficulties for our successors to perform and contend with, which we ought not to transmit to them. The interests of posterity are, to a certain extent in our hands. Errors in history and in doctrine, if left uncorrected by us who are conversant with the events, and who are in a position to judge of the truth or falsity of the doctrines, would go to our children as though we had sanctioned and endorsed them. Such a construction could very easily be put upon our silence respecting them, and would tend to perplex and mislead posterity, and make the labor of correction an exceedingly difficult one for them. We know what sanctity there is always attached to the writings of men who have passed away, especially to the writings of Apostles, when none of their contemporaries are left, and we, therefore, feel the necessity of being watchful upon these points. Personal feelings and friendships and associations ought to sink into comparative insignificance, and have no weight in view of consequences so momentous to the people and kingdom of God as these. (*Millennial Star* 27: <21 Oct 1865> 659; see also *Deseret News* 25 July 1860)

A statement by President Young Regarding the Authority of his Teachings

— — — — — —

I will make a statement here that has been brought against me as a crime . . . . Not here . . . but in the councils of the nations — that Brigham Young has said "when he sends forth his discourses to the world **They May Call Them Scripture**." I say now, when they are copied and approved by me **They Are As Good Scripture As Is Couched In This Bible**, and if you want to read revelation, **Read The Sayings Of Him Who Knows The Mind Of God**. (*Journal of Discourses* 13:264)

THE PROMISE OF GOD TO HIS SERVANTS

— — — —

And, behold, and lo,
this is an ensample unto all those
who were ordained unto this priesthood,
whose mission is appointed unto them . . . .
And this is the ensample unto them,
that they shall speak
as they are moved upon by
the Holy Ghost,
And whatsoever they shall speak
when moved upon by
the Holy Ghost
shall be

SCRIPTURE,

shall be
the WILL of the Lord,
shall be
the MIND of the Lord,
shall be
the WORD of the Lord,
shall be
the VOICE of the Lord,
and
the POWER of GOD unto SALVATION.
(D & C 68:2–3)

President Young's Associates
and
Their Testimony Regarding His Teachings

— — — —

President Heber C. Kimball
<29 June 1856>

Thus you see that there is always a governing principle in the Church upon the earth; there is always a Presidency, three who represent the Deity here on the earth. Just think of your position; you have heard the teachings and instructions of president Young, and his instructions are the word of God to us, and I know that every man and woman in this Church who rejects his testimony, and the testimony of those that he sends, rejects the testimony of God his Father. I know that, just as well as I know that I see your faces today. . . . . I am telling the truths of God, and I am one with brother Brigham, and I can bear testimony to him of him, and our testimony is as good as that of Peter, or of John. *(Journal of Discourses* 4:2, 7)

President Heber C. Kimball
<8 Feb 1857>

Brother Brigham has talked here today so plain that a little child cannot misunderstand it. He spoke about our Father and our God; I believe what he has said, in fact I know it. Often when I have been in the presence of brother Brigham, we would feel such a buoyant spirit that when we began to talk we could not express our feelings,

and so, "Halluljah,"says Brigham, "Glory to God," says I. I feel it and say it." (*Journal of Discourses* 4:222)

President Heber C. Kimball
<12 July 1857>

Do you suppose that he [i. e. President Young] is so unwise to say a thing which he does not know to be true? He understands what he speaks, and he looks before he jumps, and God Almighty will lead him straight, and he will never stumble — no, never, from this time forth; (*Journal of Discourses* 5: 32)

Apostle Wilford Woodruff
<27 Jan 1860>

Every man in this room who has a particle of the Spirit of God knows that President Young is a Prophet of God and that God sustains him and he has the Holy Spirit and his doctrines are true, and that he is qualified to lead the people (Minutes of Meeting with the Quorum of the Twelve and First Presidency, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix A)

Apostle John Taylor
<4 April 1860>

It is important for the 12 to teach correct doctrine & it is for Pressident Young to see that we get right (Minutes of Meeting with the Quorum of the Twelve and First Presidency, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix B)

Apostle Orson Hyde
<5 April 1860>

Bro. Brigham may err in the price of a horse, or a House and lot, but in the revelations of God, where is the man that has [heard him when he has] given thus saith the Lord [Revelations] when it was not so? I cannot find one instance. (Minutes of Meeting with the

Quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Apostle Wilford Woodruff
<5 April 1860>

It is natural [that] the Lord will reveal His doctrine to His mouthpiece . . . . I feel to thank the Lord for giving us as good a leader as bro. Brigham. No man had a right to call in question what Josph did. He was led by the spirit of God. Bro. Brigham is careful, cautious, and wise, and [he] is a Father [to the people], — his feeling is to save the people, — everything [in his counsel] is Godlike and is filled with wisdom (Minutes of Meeting with the quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Apostle John Taylor
<5 April 1860>

When bro. Brigham tells me a thing, I receive it as revelation, — some things may be apparently contradictory, but are not really contradictory. (Minutes of Meeting with the quorum of the Twelve, *The Office Journal Of President Brigham Young, 1858–1863 Book D*, Appendix C)

Deseret News Editorial
<29 August 1877>

At one minute past four o'clock this afternoon, President Brigham young departed this life, surrounded by his family and intimate friends. This announcement will thrill the whole Territory with grief. We feel the weight of this great loss to the world, and cannot at this moment express in the faintest degree, our deep sense of the void occasioned by his departure. He was a Great Man in every sense of the term. And he has left a mark upon the age which the future will never efface, but which will grow brighter

and broader as the man, his deeds **And His Sentiments** become better known and appreciated.

Apostle Wilford Woodruff
<2 Sept 1877>

We have lying before us the earthly tabernacle of President Brigham Young. . . . I have no desire to occupy the time of this assembly, in eulogizing the life of President Young. His works and words are recorded in heaven, and *they are recorded here on the earth*; and that is sufficient. Let those of us who remain a few days **Study the Counsels, the Sermons and Principles** which have been revealed unto us through the mouth of this **Prophet of God**. . . . . It is said that 'blessings brighten as they take their flight.' I have often felt in listening to the **Glorious Principles** of President Young, that the people here heard him so much that *they hardly **Prized** the **Beauty** and the extent of the results and **Virtues*** **of His Teachings**. Brethren let us give these things our serious attention and remember them . . . . . And to my brethren and sisters who have heard his voice for these many years; Let us not forget **the Precious Words of Truth and Wisdom He has Taught us**. (*Deseret News* 26:489)

Apostle George Q. Cannon
<2 Sept 1877>

If there ever is an occasion, brethren and sisters, when words are too feeble to express the emotions of the human heart, it is one like the present. This is a time of mourning, not a time of speaking. Still we would not be doing justice to our feelings, nor to the memory of our great leader, if we did not give some utterance to the feelings that oppress our hearts. . . .

When contemplating the organization of the Church as it is, we can testify to the goodness of our God, and we can feel to accord to him all praise for giving unto us so great and so good and exalted

a character as our beloved Brother Brigham, whose remains now lie before us. His value has not been properly estimated by the Latter-day Saints. . . . . The time will come when the Latter-day Saints will appreciate him as one of the greatest prophets that ever lived. I have been much with him. I look upon this association as the greatest privilege of my life, to have heard his counsels and to witness his life as I have. And in contemplating that life, it seems to me perfect: In my eyes and to my feelings he was as perfect a man as could be in mortality. He certainly never uttered any counsel or gave any instruction **OR TAUGHT ANY DOCTRINE** which I did not endorse with all my heart. . . .

And that we may remember our great earthly leader, and **TREASURE UP HIS TEACHINGS**, his counsels, and instructions and that we may follow the glorious example he has set us in his devotion to the work, in his self-abnegation in putting away everything that would interfere with the fulfillment and perfect performance of his duties, as Latter-day Saints, is my prayer in the name of Jesus Christ, Amen. (*Deseret News* 26:489)

PRESIDENT WILFORD WOODRUFF

<21 April 1890>

Now with regard to present revelation. President Young led us a great many years. He was a man of God, filled with revelation. His teachings, were attended by the inspirations of Almighty God . . . and in all his counsels the word of the Lord was with him. He had but few revelations that were written and published to the world. But we had the word of the Lord through him day by day. (*Deseret Evening News*, 21 April 1890)

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Introductory Statements by Jesus Christ

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"And this is **Life Eternal**, *that they might* ***know thee*** the only true God" — "and no man knoweth . . . ***who the Father is***, but the Son, and *he to whom* ***the Son will reveal him***." — "And now, O Father . . . . *I have manifested* ***thy name*** *unto the men which thou gavest me* out of the world . . . . . O righteous Father, ***the world hath not known thee***: but ***I have known thee***, and these have known that thou hast sent me. And *I have declared unto them* ***thy name***, and **Will Declare It**" (John 17:3; Luke 10:22; John 17:6, 25–26)

An Introductory Statement by Joseph Smith

— — — — —

There are but very few beings in the world who understand rightly the Character of God, and *if men do not comprehend the character of God, they do not comprehend themselves*. They do not comprehend anything that is past or that which is to come {as it respects their relationship to God}. [They] do not comprehend their own character. They cannot comprehend the beginning, nor the end. They do not know, *neither [do they] understand* ***their own relationship to God***, and {consequently} the world comprehends but little more than the brute beast.

If a man . . . comprehends nothing more [about life, other] than to eat, drink, sleep [and] arise; and [he] does not comprehend any more [than this about the purpose of his own existence, or] the designs of God, [the Great] Jehovah [in the creation of man upon Earth — if] this is all man knows [about himself], what better [is he] than the beast! The Beast comprehends the same thing[s]. [It] eats, drinks, [and] sleeps and comprehends the present and [naturally] knows as much [about God and the purpose of its existence] as we [do. Natural man] knows nothing more about God or his [own] existence [than the beast] and *unless we are able to com[municate with God we must remain in darkness]*.

* * * * * *

I want to ask this congregation [a question. And I want] every man, woman and child to answer the question [for themselves] in their own heart: ***What kind of a being is God?*** Ask yourselves — turn your thoughts in[to] your [own] hearts and [answer if you can]. I again repeat the question: **What kind of a being is God?** [Is there] any man or woman [here] that know[s Him?] Have any of you seen Him, heard Him, or communed with Him? Here is the

question that will peradventure (from this time forth) occupy your attention while you live. The scriptures inform us that . . . *"This is Eternal Life* ***to know the only wise God*** *and Jesus Christ whom he has sent."* [To know God] — that is Eternal Life . . . . [A man] must know the only living and true God and Jesus Christ [whom he has sent in order] to have Eternal Life, {for} there can be Eternal Life [up]on no other principle!

My first object [then, in the pursuit of Eternal Life] is to go back [to the beginning of creation] and find out the character of the only wise and true God {and what kind of a being He is}.

* * * * * *

These are incomprehensible {ideas} to some but [in reality] they are the simple [Truths of Heaven]. It is the ***First Principle of the Gospel*** *to know for a certainty the Character of God* — ("The King Follet Sermon — A New Amalgamated Text and Doctrinal Commentary", published in *Doctrine of the Priesthood* Vol 9: <April 1994> No. 4). For the four different manuscript accounts from which this amalgamation was created see *WJS* 341, 345–346, 351–352, 359–360; see also *History of the Church* 6: <7 April 1844> 303–305; *Teachings of the Prophet Joseph Smith* 343–345)

INTRODUCTORY STATEMENT BY BRIGHAM YOUNG

— — — — — —

Now I would ask the Christian world a question . . . I would ask them, **WHAT DO YOU KNOW OF GOD?** Take all the divines on the face of the Earth and place them in this stand, and *beyond the attributes of God* **THEY KNOW NOTHING OF HIM**; **THEY ARE ENTIRELY IGNORANT OF HIS PERSON**. There is the difference between the various religious sects of the Christian world and the Latter-day Saints. **WE DO KNOW GOD**, and **WE KNOW JESUS CHRIST**. (*Journal of Discourses* 13:144)

Who of the Christian divines know anything about the God we serve? I never saw any one, *until I met Joseph Smith*, who could tell me anything about the **CHARACTER**, [and] **PERSONALITY** . . . of God . . . or **THE RELATIONSHIP OF MAN TO HIS MAKER**. . . . . .

My testimony is the positive . . . I testify that there is a God, and that Jesus Christ lives, and that ***he is the Savior of the world***. . . . I know that ***Joseph Smith was a Prophet of God***, and that he had many revelations. . . . **I HAVE HAD MANY REVELATIONS**; ***I have seen and heard for myself***, and know these things are true, and nobody on Earth can disprove them. The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, ***the whole man is filled with knowledge***, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert. **WHAT I KNOW CONCERNING GOD . . . I HAVE RECEIVED FROM THE HEAVENS**, not alone through my natural ability, and I give God the glory and the praise. (*Journal of Discourses* 13:46)

A Promise from God to the Saints

<19 Jan 1841>

— — — —

For I Design to reveal unto my Church *things which have Been kept hid* from before the foundation of the world, *things that pertain* to ***the dispensation of the fulness of times***. And I will show unto my servant Joseph all things **Pertaining to This House**, and **The Priesthood Thereof** (D & C 124:41)

the Foreshadowing of the Promised Blessing

<6 Jan 1842>

— — —

The new year has been ushered in . . . and the Saints . . . [are blessed with] means to rear the Temple of the Most High God . . . . Truly this is a day long to be remembered by the Saints . . . a day in which the God of heaven has begun to restore the **Ancient Order** of His Kingdom . . . a day in which all things are concurring to bring about the completion of the Fulness of the Gospel, a Fulness of the Dispensaton of Dispensations, even the Fulness of times (*History of the Church* 4:492–493)

the Promise Begins to be Fulfilled

<4 May 1842>

— — —

I spent the day . . . . in council with . . . President Brigham Young . . . Heber C. Kimball [and others] . . . instructing them in the principles

and order of the Priesthood, attending to . . . the communication of keys pertaining . . . to the ***Highest Order*** *of the Melchizedek Priesthood*, setting forth **THE ORDER PERTAINING TO THE ANCIENT OF DAYS,** and . . . those . . . principles by which . . . one is enabled to secure the . . . blessings which have been prepared for the Church of the Firstborn . . . . In this council was instituted the ***Ancient Order of Things*** for the first time in these last days. (*The Teachings of the Prophet Joseph Smith* 237; see also *History of the Church* 5:1)

The Ninth Article of Faith

— — — —

We Believe all that God has revealed, all that He does now reveal, and we believe that *He will yet reveal* many great and important things pertaining to the Kingdom of God. (Pearl of Great Price 60)

A Warning From President Young

— — — — — —

Now, Let All *who may hear these doctrines*, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation. (*Journal of Discourses* Vol 1:50)

President Brigham Young's Doctrine on Deity

or

Adam-God

an

Organized Collection of His Own Statements

Arranged and Edited

by

Fred C. Collier

In my remarks this afternoon I wish to address strangers, as well as the Saints; and I desire, with all my heart, that I may have the words of Truth to give them, to each one as he may need, that all may be profited.

I present myself before this congregation as a teacher of the way of Life and Salvation, and I seek unto the Lord day by day for strength and wisdom to enable me to magnify my high and holy calling, to the end that those who believe my testimony may be saved in the presence of the Father and the Son;[a] and that those who cannot abide the law which prepares mankind to enter into the Celestial Kingdom,[b] may be prepared for just as high a kingdom and glory as they can abide.

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[a] D&C 76:62, 94 [b] D&C 88:21–32; 131:1–4; 132:1–7, 15–23, 30–33

There exist in the minds of men throughout the world a great variety of ideas and notions in regard to the character of the Supreme Being, yet all believe in a Supreme Ruling Power which is invisible to them, which does not speak to them, whose dwelling place, as some suppose, is beyond the most distant stars, and, as others suppose, is everywhere; having, as some suppose, a corporeal form,[c] and, as others suppose, being without form.

All people have their national and individual capacities, desires, faith, pursuits, habits, manners, customs, etc. We, like others, think that our religion is the best religion upon the Earth. All have the privilege of worshipping the Sun, Moon, or stars, if they please; to imagine to themselves a Supreme Being existing in any form their imaginations may create or in no form at all. Others are as enthusiastic in their faith and religious doctrine, as we are. I doubt not that those we call heathen are as sincere in their heathenish worship as we are in ours.

The Christian world of the 19th century acknowledge the Old and New Testaments as the standard of their religion, yet it would be difficult to imagine a greater variety of views, notions and beliefs, in regard to the Supreme Being, than exist among the Christians of the present day.

The foundation of the religion we have embraced, and are trying to practice, is based upon new revelation.[d, 114] Here is the Book of Mormon. We believe it contains the history of the Aborigines of our continent, just as the Old Testament contains the history of the Jewish nation. In that book we learn that Jesus visited this continent, delivered his Gospel and ordained Twelve Apostles.[e] We believe all this, but we do not ask you to believe it. What we do ask is that you will believe what is recorded in the Holy Bible concerning God and His revelations to the children of men. Do this in all honesty and sincerity, then you will know that the Book of Mormon is true. Your minds will be opened and you will know by the visions of the Spirit of God that we teach the Truth. . . . .

Now, I say, honestly, if the inhabitants of the Earth will read this book called the Old and New Testament . . . and believe the Truth

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[c]Gen. 18:1–8; Luke 24:37–39 [d]Matt. 7:7–11; John 16:13; James 1:5; Joel 2:28–29; Acts 2:17–18 [e]3 Nephi 11:12–18; 12:1; 18:5, 36–37; 4 Nephi 1:14

that is there, just as it is portrayed and written and given to us without any new translation, it will be good for them in time and eternity. The Bible, or part of it, has been retranslated by Joseph Smith.

Many precious parts were taken out by men in former days. But believe it as it is and we are one — if we practice it. . . . . We . . . believe the Bible. Do you, my friends? I would to God you did.[145]

We, the Latter-day Saints, take the liberty of believing more than our Christian brethren: we not only believe part of the Bible, but the whole of it, and the whole of the Plan of Salvation that Jesus has given to us. Do we differ from others who believe in the Lord Jesus Christ? No, only in believing more; we are one with them as far as they believe in him. Do we differ with regard to the practice of the Gospel that he has delivered to us? No, not as far as they really believe in and practice the doctrines taught by him. We believe all that any good man on the earth need believe. We believe in God the Father, in Jesus Christ His son, our Saviour.[f] We believe all that Moses spoke and wrote of him,[g] all that the Apostles said of him, and all that Jesus himself has said, which was penned and has been left on record by his Apostles and servants.[139]

On some points, that we may call religious peculiarities, we differ from all the rest of the inhabitants of the Earth. How? In this, that we profess to have the fullness of the Gospel of the Son of God that is possessed by no other people that we know of.[131]

We have the faith of the Gospel of the Lord Jesus. It is not a frenzied, frantic idea, like the systems of religion invented by men. We have ceremonies, but there is life in those ceremonies; and our religion has organization, body and soul. The religious systems of men have a kind of organization, and seemingly they will build a body, but they have no soul, and some seem to have a soul without a body, but it is like their God, it cannot be found.[152]

The Latter-day Saints differ from their Christian brethren who do not belong to the Latter-day Church, and we have, we consider, as good a right to differ from them as they have to differ from us. They say that our religion is not orthodox, is of short standing, and

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[f]POP 60:1; [g]Deut. 18:15, 18; 34:10; John 1:21, 25, 45; Acts 3:22–23; 7:37; John 17:8; 4:25–29; 8:28; 12:49–50; 1 Nephi 10:4–5; 21:20–21; 3 Nephi 20:23; Moses 1:6, 13, 16, 19, 32–33; 4:1–4

unpopular; that makes no difference with us. We are one in our belief of a Supreme Being, while they widely differ upon this vital point; and after ages of controversy upon it, still making more uncertain the possibility of their becoming united, they are content to say "Great is the mystery of Godliness — God made manifest in the flesh," and there they leave it.[114]

The whole world of wickedness is opposed to this kingdom; but when they reduce every doctrine and principle that is believed in and preached by the Latter-day Saints, they will not find one iota . . . there is not the dot of an i nor the crossing of a t that makes anything against the welfare of the human family for time or eternity; but all for comfort, help, satisfaction, glory and immortality; and all for the glory of God to be crowned with Glory and Eternal Lives[h] in the presence of the Father and the Son. Every doctrine and principle that is believed in and taught by the Latter-day Saints leads, guides and directs man into the presence of the Father and the Son.[i, 151]

The gospel is a Fountain of Truth, and Truth[j] is what we are after. We have embraced the Truth — namely, the gospel of the Son of God. Its first principles are to believe in the Lord Jesus Christ, to repent of our sins, then go down into the waters of baptism for the remission of our sins, and have hands laid upon us for the reception of the Holy Ghost,[k] which will lead us into all Truth.[l] If there are any of my friends or enemies here who do not know what "Mormonism" is, I am telling them.[129]

I am happy in having the privilege of speaking to my fellow beings who are passing through this Territory. I have traveled scores of thousands of miles, often with bleeding feet, and many times without food, to preach the gospel to mankind, and now people are willing to come and hear me. I am thankful for the privilege of speaking to them, and I shall tell them the Truth and in whom we believe.[109] And the few words that I may deliver to my brethren and sisters and friends this afternoon will be with the direct view of leading them to God.[139]

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[h]D&C 132:15–24; *TPJS* 322 [i]D&C 93:1; *TPJS* 150–151 [j]D&C 93:24–26 [k]PGP 60:4; Heb. 6:1–2 [l]John 16:13; Moroni 10:5: D&C 68:3–5

BIBLICAL ANTHROPOMORPHISM

I am a believer in Jesus Christ, in God the Father, and in the Doctrines of Salvation as they are taught in the Old and New Testaments . . . .[21] I have had many revelations proving to me that the Old and New Testaments are true.[a] Their doctrines are comprised in the Gospel that we preach, which is the power of God unto Salvation to all who believe.[138]

The God of Abraham, Isaac, and Jacob,[b] the God of the Patriarchs of old, [and] of the ancient Prophets and Apostles . . . is our God . . . .[49] I declare to the Heavens and to the Earth, and to all intelligent beings that dwell in them, that we possess the true gospel of the Son of God — that we acknowledge God, our Father, who lives in Heaven, in whose image we are made[c] . . . . We believe that He is perfect in His Power, in His Glory and in His Exaltation, possessing all things and swaying His scepter over all things that we know anything about. . . . . We believe in Jesus Christ, the Heir of the family,[d] who gave his life for the redemption of the Earth, and everything pertaining to it — every flesh that ever lived and walked or crawled on the Earth, flew in the air, or swam in the waters, that he may bring forth the Kingdom of God as prepared for him and present it to his Father spotless; that was the object of his errand in the world. We believe that he was the son of Mary and of God,[e] precisely as recorded in the New Testament. . . . . .

It is stated in the book of *Doctrine and Covenants* that "Seth was a perfect man and his likeness was the express likeness of his father's, insomuch that he seemed to be like unto his father in all things, and could be distinguished from him only by his age."[*f,* 109] Adam begat many children who bore His image,[g] but Seth is no doubt more particularly mentioned, because he was more like his father than the rest of the family. . . . . .

Jesus Christ was so like his Father that on one occasion in answer to a request, "Show us the Father," he said, "He that hath seen me hath seen the Father."[117] It is written in the Scriptures, "If ye had known me, ye would have known my Father also, and from

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[a]*see* p. 108–116 [b]*see* note *c* p. 99–100 [c]Gen. 1:26–28 [d]Heb. 1:1–3 [e]Luke 1:30–35 [f]D&C 107:43 [g]Gen. 5:1–4

henceforth ye know him and have seen him. Philip saith unto him, Lord, show us the Father and it sufficeth us. Jesus saith unto him, Have I been so long a time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then show us the Father?[h, 107] So it is with Jesus Christ and his Father. They are one and cannot be known apart only as Adam and Seth were known apart.[109]

"I and my Father are one,"[i] says Jesus; what, one body? No, it never entered the Saviour's mind that such a rendering of this saying would ever enter into the minds of persons holding the least claim to good sense. They are no more one person than I and one of my sons are one person. If my son receives my teaching, will walk in the path I mark out for him to walk in, if his faith is the same as mine, his purpose is the same, and he does the work of his father as Jesus did the work of his Father, then is my son one with me in the Scriptural sense. "Then said Jesus unto them, when ye have lifted up the Son of Man then shall ye know that I am, and that I do noth-ing of myself; but as my Father hath taught me, I speak these things"[j]. . . .

Christ and his Father are one in their faith, in their views, in their ministry, in their purpose and in their operations to accomplish their God like designs. Jesus came from the heavens to the Earth to subdue all things[k] and bring all into subjection to the will of the Father, "That they all may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them that they may be one, even as we are one. I in them and thou in me that they may be made perfect in one."[l] No one can suppose that Jesus wished to be understood that he and his Father and his disciples were all one person.[107] A few more quotations of scripture upon this point will answer my present purpose.[114]

We are told that Jesus was "the express image of his Father's person."[m] Think of it! Was Jesus a man? Yes. Clothed upon as we are? Yes. Did he pass for a man the same as others? He did.[138] Jesus was . . . so much like the rest of the people in his day that he passed and repassed among them as another man, without creating any

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[h]John 14:7–9 [i]John 10:30 [j]John 8:28; 5:19; 7:16–18; *see* note *a–ad* p. 92–96 [k]Phil. 3:20–21 [l]John 17:21–23 [m]Heb. 1:3

special remark.[n, 107] [Another scripture states:] "In whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, *who is the image of God*, should shine unto them."[o]. . . . From these scriptures you can at once understand there is a strong resemblance between the Father and the Son in the person of the Savior, who possessed all the qualifications of a perfect man.[114]

Moses represents God as saying "Let us make man in our image, after our likeness," "So God created man in his own image, in the image of God created he him; male and female created he them."[p] Are we willing, in our faith to subscribe to those statements? Are we willing to let the Truth of Heaven speak in plainness, and have its full influence over our minds?[114]

Christians, search the scriptures of the Old and New Testament, for in them you think you have Eternal Life,[q] and they are they that testify of the doctrine that we preach.[145]

I wish the congregation to understand in connection with my sayings thus far, that the Latter-day Saints believe in God the Father, in Jesus Christ His son, [and] in the Holy Ghost, God's minister.[q†, 30] Our God and Father in Heaven is a being of tabernacle, or, in other words[10] God is a personage of tabernacle[r, 1] [and] He has a body with parts the same as you and I have . . . . His son Jesus Christ has become a personage of tabernacle[10] [and still] is a personage of tabernacle[s, 1] and has a body like his father.[t, 10] As to whether the Saviour has got a body or not is no question with those who possess the gift and power of the Holy Ghost, and are endowed with the Holy Priesthood; they know that he was a man in the flesh, and is now a man in the heavens;[u] He was a man subject to sin, to temptation[v] and to weaknesses; but He is now a man that is above all this — a man of perfection.

And what shall we say of our Heavenly Father? He is also a man in perfection[w]. . . . He lives far above the influence and power of sin, and holds in His hands the destinies of all.[x, 116] In olden times, in the

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[n]John 8:59; 10:39; 12:36; 7:1; 11:54; Luke 29:30 [o]2 Cor. 4:4; Rom. 8:29; 1 Col. 1:15 [p]Gen. 1:26–27 [q]John 5:39 [q†]PGP 60:1 [r]Gen. 18:1–8; 32:24–30; 35:9–10; Psa. 110:1; Acts 3:13; 5:30 [s]Luke 24:39; Acts 1:11 [t]Heb 1:3; John 14:7–11; 2 Cor. 4:4; Rom. 8:29; 1 Col. 1:15 [u]Acts 7:55–56; Heb. 1:3; Psa. 110:1 [v]Luke 4:1–13; Heb. 2:18; 4:15; 5:2 [w]Matt. 5:48; Lev. 11:44–45; 19:2; 20:26; 21:8 [x]Dan. 3:37–45; Ezra 1:2

ages we call "the dark ages of the world," men could talk to the Lord face to face, and He looked like another man.[22]

The Spirit or Holy Ghost is also a personage, but not a personage of tabernacle, but is a personage of Spirit.[y, 1] The Holy Ghost is the spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity;[z] being called to govern by His influence and power; but He is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.[10]

It is true that we differ from the Christian world in our faith in regard to these things. Does this prove that we are their enemies? No, it proves that we are their friends. We believe in doctrines that they do not believe in, and we disbelieve in some fanciful ideas that they profess to hold as doctrine. For instance they hold that God is an imaginary being. They can not tell where nor how He lives, nor anything concerning His character, whether He is material or immaterial; but, like many of the most eminent divines, who have spread it through their pages for the people to read, they have come to the conclusion that the centre of God is everywhere and His circumference nowhere — one of the most vain ideas that could be conceived by any intelligent being. Then what is their idea of the soul of man? That it is an immaterial substance. Who ever heard of such a thing? Ask any true philosopher if he can explain the meaning of an "immaterial substance." It is like the centre of a being everywhere and his circumference nowhere, or like being seated on the top of a topless throne. These are self-confounding expressions, and there is no meaning to any of them. . . . . We differ with them in the tenets of our religion, we cannot help it.[162]

We believe in God the Father and in Jesus Christ our elder brother.[aa] We believe that God is a person of tabernacle,[ab] possessing in an infinitely higher degree all the perfections and qualifications of His mortal children.[ac] We believe that He made Adam after His own image and likeness,[ad] as Moses testifies; and in this belief we differ from the professedly Christian world, who declare that "His center is everywhere, but His circumference is nowhere." Their god has no body nor parts; our God possesses a body and parts,

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[y]D&C 130:29 [z]*see DP* Vol. 5, No. 4, *The Trinity and the Holy Spirits — The Doctrine as Joseph Taught It* [aa]PGP 60:1; Rom. 8:29; Heb. 2:11 [ab]Gen. 18:1–8; Phil. 3:21; Moses 6:8–9; D&C 130:22 [ac]Matt. 5:48 [ad]Gen. 1:26–27

and was heard by Adam and Eve "Walking in the Garden in the cool of the day."[ae] They say that their God has no passions;[af] our God loves His good children and is "angry with the wicked every day."[ag] "And him that loveth violence His soul hateth."[ah, 108] We believe in a God who has eyes to see, ears to hear, indeed every member and sense of His body well developed as a perfect man. Is there any harm in believing this? If we do not take this view of the Great Author of our existence, what view shall we take of Him? Shall we try to view Him as a shapeless, passionless, measureless entity? Shall we consider the being in whose image we were made,[ai] an unorganized element of some kind, floating in the immensity of space, without mind, plan, or purpose?

God is considered to be everywhere present at the same moment;[aj] and the Psalmist says "Whither shall I flee from thy presence?"[ak] He is present with all His creations through His influence, through His government, spirit and power, but He Himself is a personage of tabernacle,[al] and we are made after His likeness.[am, 114]

The Lord . . . our God . . . is a tangible Being.[an] We have a God with ears, eyes, nose, mouth;[ao] He can and does speak.[ap] He has arms, hands,[aq] body,[ar] legs and feet;[as] He talks and walks;[at] and we are formed after His likeness.[au, 152] God . . . is described in the Bible as being a personage of tabernacle, having eyes to see, for "He that made the eye shall He not see?"[av] Having ears to hear, for "His ear[s] are open to hear the prayers of the righteous."[aw] He has limbs that he can walk, for the Lord God walked in the Garden in the cool of the day.[ax] He conversed with His children, as in the case of Moses at the fiery bush,[ay] and with Abraham on the plains of Mamre. He also ate and drank with Abraham and others.[az] That is the God the "Mormons" believe in, but their very religious "Christian" breth-ren do not believe in the God of Abraham, Isaac, and Jacob,[ba] which is the God the Bible sets forth, as an organized corporeal being.[bb, 21]

[ae]Gen. 3:8 [af]Exodus 34:14 [ag]Psa. 7:11 [ah]Psa. 11:5 [ai]Gen. 1:26–27; 5:1–3; 9:6; 1 Cor. 11:7; James 3:8–9 [aj]D&C 88:6–13, 40–42, 45–62, 66–68, 75; 84:45–46 [ak]Psa. 139:7 [al]D&C 88:12–13, 40, 51–62; Gen. 18:1–8 [am]Gen. 1:26–28; Moses 6:8–9; Eth. 3:6–16 [an]Gen. 18:1–8; 32:24–30; 35:7–15; Luke 24:36–43; D&C 130:22 [ao]Numbers 12:8; Matt. 4:4 [ap]Exodus 34:11; Matt. 3:17 [aq]Exodus 33:22; 31:18; Deut. 9:10; Acts 7:56 [ar]Phil. 3:21; 1 John 3:2 [as]Gen. 18:4; Exodus 24:10 [at]Gen. 18:33 [au]Acts 17:29; Deut. 4:28–29; Psa. 115:4–7; 135:15–17; 1 John 3:2 [av]Psa. 94:9; Ezra 5:5; Job 28:10; Eze. 5:11; 7:4; 8:18; 9:10 [aw]1 Peter 3:12; Psa. 54:2; 55:1; 88:2; 143:1 [ax]Gen. 3:8 [ay]Exodus 3:2–22; 3:1–17 [az]Gen. 18:1–8; Judges 6:11–24; 13:3–23; Luke 24:37–43 [ba]*see* note*c* p. 99–100 [bb]Dan. 7:9–10

The good book (the Bible) tells us what kind of a character our Heavenly Father is. In the first chapter of Genesis and the 27th verse, speaking of the Lord creating men, it reads as plain as it can read, and He created man in His own image and likeness; and if He created Adam and Eve in His own image, the whole human family[152] are formed after the image of our Father and God.[111]

This same truth is borne out by the Savior. Said he, when talking to his disciples: "He that hath seen me hath seen the Father;"[bc] and, "I and my Father are one."[bd] The Scripture says that He, the Lord, came walking in the Temple, with His train[be] . . . . This is the account given by Isaiah, whether he told the truth or not I leave every body to judge for himself.

The Bible also says the Lord talked with Moses;[bf] He talked with the rich and the poor, the noble and the ignoble. He sent His angels, and at last sent His Son,[bg] who was in the express image of the Father[bh] — His Only Begotten Son,[bi] according to the flesh, here on this earth.[152]

Now I would ask the Christian world a question, and in doing so I do not mean to reflect upon, or cast an insinuation in the least derogatory to all Christians, or to any who believe in God; but I would ask them, what do you know of God? Take all the divines on the face of the Earth and place them in this stand, and beyond the attributes of God they know nothing of Him; they are entirely ignorant of His person. There is the difference between the various religious sects of the Christian world and the Latter-day Saints. We do know God, and we know Jesus Christ.[138]

We believe in the Old and New Testament, and consider it unnecessary to hire learned divines to interpret the scriptures; we receive them as they are, "Knowing that no prophecy of scripture is of any private interpretation."[bj, 108] [The Bible] is the word of inspired men, but you say it does not mean what it says. I believe it means what it says, where it is translated correctly. I believe that inspired men said what they meant, and meant what they said. I believe that Jesus said precisely what he meant, and meant precisely what he said. Do Christians believe this? They say they do.[147] The

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[bc] John 14:9; 12:45 [bd] John 10:30 [be] Isa. 6:1 [bf] Exodus 33:9; Deut. 5:4 [bg] Heb. 1:1–12; Acts 3:13; 5:30 [bh] Heb. 1:1–3 [bi] John 1:14; 3:16; 1 John 4:9 [bj] 2 Peter 1:20

nations of Christendom . . . . . acknowledge the Bible to be true; they say that it contains the words of God to them; they say that they believe the accounts given by Moses of the creation of man, that God said, "Let us make man in our own image, after our likeness."[bk] Yet [in] the most sublime and transcendent stretch of their philosophical and scientific theology, they have not succeeded in finding out the God of Abraham, Isaac, and Jacob,[bl] in whom, in their few common sense moments of thought, they believe. The Bible gives Him an image,[bm] a likeness, a body,[bn] with parts,[bo] senses,[bp] and passions,[bq] which has a location,[br] a family,[bs] a home,[bt] but we find modern theology has set up an idol to worship which cannot be said to have the likeness of anything that ever did or ever will exist in all the eternities of God, and that does not possess any one of the qualifications possessed by the God of the Saints.[bu] It would be much more consistent to altogether set aside the Bible as a revelation of the will of God to man, than to profess to believe in it and then depart from it in practice. It would be more consistent to boldly say that there is no God, consequently no Heaven, nor Earth, that we are not or that we are anything but what we really are, than to persist in worshipping a phantom of the brain, at the same time persuading ourselves that we are worshipping the true God.

I can tell all the world that we have a Father and a God; that He has a home, a location,[bv] a mansion of glory where He dwells,[bw] that He is endowed with all the powers of physical and mental constitution possessed by His children, mankind, but that He has those powers developed in a degree infinitely more perfect than they;[bx] that He is capable of understanding and supplying the wants of all His creatures, and is touched with the infirmities of His children that live in a sinful world.[by, 109]

[bk]Gen. 1:26–27 [bl]Exodus 3:2–7, 11–16; Acts 3:13; 7:30–37; Gen. 28:13; 32:9; 46:1–3; Exodus 4:5; Deut. 34:4; 1 Kings 18:36; 1 Chron. 29:18; 2 Chron. 30:6; Matt. 22:32; Mark 12:26; Luke 20:37; *see also* note *c* p. 99–100 [bm]Gen. 1:26–27; 5:1–3; 9:6; 1 Cor. 11:7; James 3:8–9; Heb. 1:1–3; John 5:37; 6:46 [bn]Gen. 18:1–8, 13–33; 32:24–30; 35:9–15; Dan. 7:9–10, 13–14; Rev. 4:2–4, 9–10; 5:1, 5–14; 7:10–11; Gen. 16:7–13; 32:24–30; 35:7–15; Ex. 3:2–20; Joshua 5:13–15; 6:1–2; Judges 6:11–24; 13:3–23; Acts 17:29; Moses 6:9; D&C 130:22 [bo]Ex. 33:18–23; Acts 17:29; Deut. 4:28–29; Psa. 115:4–7; 135:15–17 [bp]Deut. 4:28–29; Psa. 115:4–7; 135:15–17 [bq]Deut. 4:24, 31; Neh. 9:31; Pro. 6:16; Deut. 7:7, 12–13; Isa. 61:8; Zep. 3:17; 2 Cor. 13:11; 1 John 3:16; 4:8–16; Ex. 32:9–14; 34:5–9; 4:14; Num. 11:10; 12:9; 22:22 [br]Psa. 115:3; Gen. 18:21; Matt 6:9; Luke 11:2 [bs]Rom. 8:29; Luke 3:38; Acts 17:28–29; Deut. 32:5–6; Heb. 12:9; Eph. 3:14–15; Jer. 31:9; Ex. 4:22 [bt]John 14:2 [bu]Deut. 4:28–29; Psa. 115:4–7; 135:15–17; 46:7 [bv]Psa. 115:3; Gen. 18:21; Matt 6:9; Luke 11:2 [bw]John 14:2 [bx]Phil. 3:21; Matt 5:48; Deut. 32:4 [by]Ex. 34:6–7; Deut. 4:29–31; 2 Chron. 30:9; Neh. 9:31

A BEING OF TABERNACLE

You, no doubt, well recollect Elder Day, (a Baptist minister[8] on his way to the gold mines[129] [in] California) who used to preach to us so nicely.[8] I think it was in 1851 . . . he put up at my house; I kept him while he stayed in the city. He was a gentleman, very kind and very good.[138] I preached one day when he was present. In the course of my remarks, I brought up the subject of the Deity — at the point touching the character of our Father in Heaven, upon which he desired the most to be instructed, I dropped the subject and turned to something else. He went to dinner with me, and while we sat at the dinner table, he said, "Brother Young, I was waiting with all my anxious heart, with mouth, eyes, and ears open to receive something great and glorious." "What about, Brother Day?" "Why, as you were describing the Deity, and just came to the point I was the most anxious to have expounded, behold you waived it and turned to something else." I smiled and said, "After I had taught them how, I wanted the people to add the rest of the sermon themselves." He said, "I declare, Brother Young, I would have given anything I possessed in the world, if you had continued your remarks until I had obtained the knowledge I desired." I inquired the nature of it. "To know the character of God." I smiled and said, "Are you a preacher of the Gospel?" "Yes." "How long have you been a preacher?" "Twenty-seven years I have been a preacher of the Gospel of Christ." "And you have been a minister so long, and have never learned anything about the character of the Being about whom you have been preaching! I am astonished! Now you want to find out the character of God. I can make you answer the question yourself in a few minutes." "Well, I do not know, Brother Young: it is a very mysterious subject to mortal man."

"Now, let me ask you a single question. Will you tell me what God our Father in Heaven appears like?" He sat a considerable time, while the color on his cheeks ebbed and flowed alternately, till at last he replied, "Brother Young, I will not presume to describe the character of the Deity." I smiled, and he thought I was treating the subject lightly. "I am not making light of the subject, but I am smiling at your folly, that you — a teacher in Israel — a man who

should stand between the living and the dead — yet know nothing about your Father and God. Were I in your place, I would never preach another sermon while I lived, until I learned more about God. Do you believe the Bible?" "I do." "What resemblance did our father Adam bear to his God,[a] when he placed him in the Garden of Eden?" Before he had time to reply, I asked him[8] a few questions with regard to the coming forth of the Son of Man, as he is called in a few places.[b] "Do you believe that he was born of the virgin Mary? — that he was the son of Mary?"[c] "Yes," "Do you believe that the Apostle told the truth when he said that he was begotten by the Father?"[d] "Yes?" "Why do you dispute it then, or throw a doubt upon it? Was he not flesh of our flesh and bone of our bone,[e] if the history given of him is true?" "O yes," "Whom did he look and act like?[f] and whose errand did he come to do?"[g] I then turned and read — "Whoso hath seen me hath seen the Father,"[h] and inquired, "Do you believe that?" "Yes. . . ." "Is he not the very express image and likeness of His Father in Heaven?[i] The Bible says he is. Do you believe the Bible?" "Yes."[62]

"I asked him if he could tell me what kind of a being Adam was. "Oh! Adam was a man like I am." I asked him if he believed in the history of the creation, as given in Genesis by Moses, for if he did he would find that God said to His associates, "Let us go down and make man in our own image and likeness."[129] I then quoted to him the 26th and 27th verses of the 1st chapter of Genesis, in which we find the following words: "And God said let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the Earth, and over every creeping thing that creepeth upon the Earth. So God created man in His own image, in the image of God created He him; male and female created He them."[138] He believed the history given by Moses, and had read the passage to which I referred. "Then," said I, "you must believe that Adam was created in the exact image of the Father."[129]

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[a]Gen. 1:26–27 [b]Mark 2:27–28 [c]Gal. 4:4; Luke 1:26–35 [d]John 1:14, 18; 3:16, 18; 1 John 4:9; Luke 1:35 [e]Gen. 2:23; 29:14; 37:27; Judges 9:2; 2 Sam. 5:1; 19:12–13; 1 Chron. 11:1; John 20:17; Luke 3:38; 1:30–35; Eph 5:30 [f]Heb. 1:1–3; Rom. 8:29; 2 Cor. 4:4; John 5:19, 30; 7:16; 8:28; 14:9, 24; Phil. 2:6–8; Col. 1:15 [g]John 4:34; 5:23, 30; 6:38 [h]John 14:9 [i]Heb. 1:1–3; 2 Cor. 4:4

I also referred to the visit of the Lord to Abraham in which Abraham said, "My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread and comfort ye your hearts; after that ye shall pass on."[j] I also referred to where the Lord, talking to Moses, says, "Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by: and I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."[k]

All of these passages, said I, to the reverend gentleman, go to prove, if they prove anything at all, that man is made in the image of his Maker, and that he is His exact image, having eye for eye, forehead for forehead, eyebrows for eyebrows, nose for nose, cheekbones for cheekbones, mouth for mouth, chin for chin, ears for ears, precisely like our Father in Heaven.[138] This may appear to you a curiosity; but do you not see, *bona fide*, that the Lord made Adam like Himself; and the Saviour we read of was made to look so like Him, that he was the express image of His person?[l, 8]

The word image we understand in the same sense as we do the word in the 3rd verse of the 5th chapter of Genesis, "And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image." I am quite satisfied to be made aware by the scriptures, and by the Spirit of God, that He is not only the God and Father of Jesus Christ,[m] but is also the Father of our spirits[n] and the Creator of our bodies which bear His image as Seth bore the image of his father Adam. . . . . .

"I believe that the declaration made in these . . . scriptures is literally true. God has made His children like Himself to stand erect, and has endowed them with intelligence and power and dominion over all His works,[o] and given them the same attributes which He Himself possesses."[p, 117] He laughed at his folly himself. "Why," said he, "Brother Young, I never once thought of it before in all my

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[j]Gen. 18:3–5 [k]Ex. 33:21–23 [l]Heb. 1:3 [m]John 20:17 [n]Heb. 12:9; James 1:17; Num. 16:22; 27:16; Ecc. 12:7; Isa. 42:5; 57:16; Zech. 12:1; Job 32:8; 38:4–7; Jer. 1:5; John 9:2; Eph. 1:4; Jude 1:6; Rev. 12:7; Gen. 2:1, 4–5; Moses 3:1, 4–5 [o]Gen. 1:28 [p]Matt. 5:48; Gen. 6:9; 17:1; Lev. 11:44–45; 19:2, 18; 20:7, 26; 21:8; John 13:34; 15:12, 17; 1 John 3:23; 4:7–21

life . . . ."[8] "I always had the idea that God was a being without body, parts or passions." He admitted, however, that he had never gained that idea from the Bible.[138] He never had known anything about the character of the God he worshipped; but, like the Athenians, had raised an altar with the inscription, "To the unknown God."[q, 8] And notwithstanding the Scriptures dwell upon this point with such force and clearness, the idea entertained by this gentleman is that entertained by the Christian world in general.[138]

Their belief reminds me that brother Joseph B. Noble once told a Methodist priest, after hearing him describe his god, that the god they worshipped was the "Mormons" Devil — a being without a body,[r] whereas our God has a body, parts and passions.[52]

Our former religious traditions have taught us that our Father in Heaven has no tabernacle, that His centre is everywhere and His circumference nowhere. Yet we read that "God came from Teman, and the Holy One from Mount Paran." "Before Him went the pestilence, and burning coals went forth at His feet."[s] "And the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool."[t] "Hast thou an arm like God? Or can'st thou thunder with a voice like Him?"[u] . . . "The eyes of the Lord are upon the righteous, and His ears are open to their cry."[v] The idea that the Lord our God is not a personage of tabernacle is entirely a mistaken notion. He was once a man.[93]

It appears ridiculous to the world, under their darkened and erroneous traditions, [to believe] that God has once been a finite being; and yet we are not in such close communion with Him as many have supposed. He has passed on, and is exalted far beyond what we can now comprehend. Eye hath not seen, ear hath not heard, neither hath it entered into the heart of man to conceive all the things of God.[w] We are not capacitated to receive them all at once; but God, by His spirit, reveals to our spirits[x] as we grow and become able and capacitated to comprehend, through improving upon every means of grace placed within our power, until we shall be counted worthy to receive all things.[y, 66] If we receive the Holy Ghost we shall know and understand things as they are, we shall be

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[q]Acts 17:23 [r]Jude 1:6; 2 Peter 2:4; Abraham 3:24–28; Moses 4:1–4 [s]Hab. 3:3, 5 [t]Dan. 7:9 [u]Job 40:9 [v]Psa. 34:15 [w]1 Cor. 2:9 [x]1 Cor. 2:10–11 [y]Rev. 21:7

able to read the scriptures by the spirit with which they were written, and if we continue faithful we shall be led to a knowledge of God and Jesus whom He has sent, which the Apostle says "is eternal life."[z]

Some believe or conceive the idea that to know God would lessen Him in our estimation; but I can say that for me to understand any principle or being, on Earth or in Heaven, it does not lessen its true value to me, but, on the contrary, it increases it; and the more I can know of God, the dearer and more precious He is to me, and the more exalted are my feelings towards Him. Therein I may be different to some others.[139]

A PROFOUND THEOLOGIAN

We are now in the school of Theology and making rapid progress in the study of this celestial science. I admit there are some few dunces in the school: some advance at a very slow pace, and some not at all. It would be difficult to tell whether they enjoy anything or not, or whether they are in the faith or not. But, as a general thing, our boys, who are from the age of ten to fifteen years, know more of the principles of Theology than the most educated clergymen in Christendom. In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.[8]

There are a great many branches of education . . . . [and] we want every branch of science taught in this place that is taught in the world. But our favorite study is that branch which particularly belongs to the Elders of Israel — namely, Theology. Every Elder should become a Profound Theologian — should understand this branch better than all the world.[a] There is no Elder who has the power of God upon him but understands more of the principles of Theology than all the world put together.[8] The most ignorant of our Elders, with the Spirit and Power of God upon them, can, in knowledge of Scripture, lead the smartest of the Gentile priests into

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[z]John 17:3 [a]*TPJS* 364

deep water, and dip them under, and draw them back again at their pleasure, and confound the Scripture knowledge of the priestcraft that is on the earth . . . . . With regard to true Theology, a more ignorant people never lived than the present so-called Christian world.[84]

It is well known to this congregation that the whole Christian world were baffled, and not only baffled, but actually put to shame, upon true Philosophy, and their mouths were closed in silence, by the infidel . . . . those who did not believe the Bible, who did not believe in the Lord Jesus Christ, by good reasoning would overcome and triumph over the whole Christian world, set them at naught, and hold them in derision.

The case is different now. Do they overcome the Elders of this Church? They do not; but they are like the frosted grass upon the prairie before the burning flame. An Elder of Israel overcomes them on the ground of their own philosophy, and drowns them in the sea of their own arguments. Could the Christian world do it? No.[15] [Because] no man can understand Theology unless that man is filled with the Light of Eternity.[b] They may study till doomsday and then not understand, for when they study, they mix in all the superstitions of the world instead of being ruled and controled by the spirit that inhabits Eternity.[34]

THE CHILDREN'S BREAD

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles; there is no mystery about them when once understood.[47]

I expect in my remarks I shall allude to things that you search after as being absolutely necessary for your Salvation in the Kingdom of God.[a, 30]

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[b]Matt. 11:27; Luke 10:22; 1 Cor. 2:11 [a]John 17:3

The Riches of Eternity and the Marrow of Life are embraced in them; they are full of Life to all who desire Life; they will increase Life to those who live, and give Life to those who seem to have no Life. It is as easy to understand these principles when the mind is opened by the Spirit of the Almighty,[b] as it is to understand one of the simple lessons in the child's first reader.[116]

[But] first . . . I wish to say to all men and women who believe in the Lord Jesus Christ, in the Holy Bible, and in the revelations that have been given at sundry times from the days of Adam to the present, I request that I may have your faith and prayers united with mine that whatever the Lord is pleased to give to the Latter-day Saints through your humble servant this afternoon, He may give it, and that He does not wish to give He may retain, and keep from you. I make this request of the Saints for this reason; I know by my experience, by the Visions of Eternity that God reveals things to individuals that do not belong to the Church at large at present, or that does not yet belong to the mass.[c] That I know . . . . . there are items of doctrine, and principles, in the bosom of Eternity that the best of the Latter-day Saints are unworthy to receive. If the visions of their minds were opened to look into the vast creations, and gaze upon the power and Glory, and Goodness, and Exaltation of the Gods they would exclaim: "Wo is me. I am undone, I am of unclean lips."[d]. . . . . .

Again the Lord blesses His people with temporal things in abundance, and wishes to bless them with knowledge and understanding that is not for the world of mankind who do not believe in Him.[e] That I also know.

I may say things this afternoon that do not belong to the world. What if I do? I know the Lord is able to close up every person's mind who have eyes but see not, hearts but do not understand;[f] so I may say what I please with regard to the Kingdom of God on the earth, for there is a veil over the wicked that they cannot understand the things which are for their peace.[g]

Jesus said at one time, "It is not meet to take the children's bread and give it to dogs."[h] This saying applies to all the dispensations that

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[b]1 Cor. 2:11 [c]Luke 10:22; Matt. 11:27; 7:6; 13:10–16; Mark 4:9–12; Isa. 28:9–10; Alma 12:9–11; D&C 76:5–10, 113–118 [d]2 Nephi 16:5; Isa. 6:5 [e]John 16:3 [f]Mark 8:18; Matt. 13:14–16; Isa. 6:9–10 [g]1 Cor. 2:11; Rom. 11:8; Isa. 29:10; 2 Thes. 2:10–12 [h]Matt. 15:26; 7:6; Mark 7:27; Matt. 13:10–16; Mark 4:10–12; Luke 8:10; Matt. 11:27

have been brought forth to the children of men from the days of Adam until now.[30]

THE ONLY GOD TO US

I think these preliminaries will satisfy me, and I feel prepared to take my text; it is the words of Jesus Christ . . . . . my text is in the Bible and reads as follows: "And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."[a, 30]

Everything relating to Salvation is embraced in this knowledge. To know God, is first to know the Savior; and to know the Savior, is for man to know himself.[101] When people have secured to themselves Eternal Life, they are where they can understand the true character of their Father and God,[b] and the object of the Creation, Fall, and Redemption of man[c] after the creation of this world. These points have ever been subjects for speculation with all classes of believers, and are subjects of much interest to those who entertain a deep anxiety to know how to secure to themselves Eternal Life.[67]

I will now put another text with [my first] . . . it is one of the sayings of the Apostle Paul "For though there be that are called gods, whether in Heaven, or in Earth (as there be gods many and lords many) but to us there is but one God, the Father . . . and one Lord Jesus Christ.[d, 30] [At another time Jesus said that] "They were called Gods unto whom the word of God came."[e] I believe in a God who has power to exalt and glorify all who believe in Him, and are faithful in serving Him to the end of their lives, for this makes them Gods, even the Sons of God,[f] and in this sense also there are Gods many, but to us there is but one God, and one Lord Jesus Christ — one Savior who came in the meridian of time to redeem the earth.[117] Now if you believe [this] . . . you will believe [that] there are Lords many, and Gods many;[g] and you will believe that unto us, the inhabitants of this earth there is but one God with whom we have

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[a]John 17:3; *TPJS* 344 [b]*TPJS* 345–346 [c]2 Nephi 2:5–27 [d]1 Cor. 8:5–6; *TPJS* 370–371; [e]John 10:34–35; Psa. 82:1, 6; *see also* note *do* page 84 [f]D&C 76:58, 24; 132:15–22; Rom. 8:14–18; 1 John 3:1–3 [g]1 Cor. 8:5–6

to do . . . . . Do you believe that? You and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with;[h] let us seek diligently after Him, the very being who commenced this creation. . . . . I tell you simply, He is our Father.[30]

OFFSPRING OF THE FATHER

I feel inclined here to make a little scripture . . . . This God [with whom we have to do] is the God and Father of our Lord Jesus Christ precisely as He is our Father[a] varying from mortality to immortality, from corruptible to incorruptible,[b] and that is all the difference. He is the God and Father of our Lord Jesus Christ, both body[c] and spirit;[d] and He is the Father of our spirits,[e] and the Father of our flesh in the beginning. You will not dispute the words of the Apostle, that He is actually the God and Father of our Lord Jesus Christ, and the Father of our spirits.[f] You may add these words to it or let it alone, it is all the same to me — that He is not only the Father of our spirits, but also of our flesh,[g] He being the founder of that natural machinery through which we have all obtained our bodies.

Do you wish me to simplify it? Could you have a father without having a grandfather; or a grandfather without having a great grandfather?[h] I never heard of [but] one circumstance that varied from this rule, and that was a son of the Emerald Isle who said he was born of one of his aunts. Does this unlock to your understandings how the Lord Almighty is our natural Father; He set the great machine to working.[30]

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began

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[h]*TPJS* 370–371 [a]John 20:17; Luke 1:26–35; 3:38; Acts 17:28–29; Eph. 3:14–15 [b]Moses 6:57; Mark 2:27–28; Eph. 3:14–15; John 8:41, 54; 1 Cor. 15:34–47; John 5:18–30; 1 John 3:1–3, 8, 16, 23; 2 Nephi 2:25; Moses 5:11 [c]John 20:17; Mark 1:1, 11; Luke 1:30–35 [d]Rom. 8:29; Heb. 1:1–3, 6; SEPTU Deut. 32:48; BAE Chaps. 12–14; Rom. 8:29; 2 Cor. 4:4; Col. 1:15, 18; Gen. 1:28; D&C 93:21–22; Eth. 3:14–16; Mosiah 15:1–5; Moses 3:4–5; 1:6, 13, 16, 32–33; 2:1, 26–27; Gen. 1:26; 2:1, 4–5 [e]Heb. 12:9; James 1:17; Moses 2:26–27; Eth. 3:14–16; D&C 29:31–32 [f]John 20:17; Moses 3:4–5 [g]Luke 3:38; Acts 17:28–29; Moses 6:8–9, 22; *TPJS* 373; *UPR* 61:18 [h]*TPJS* 373

to spread abroad; they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us? Were they not organized as we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, and etc. as we do? Yes, every person admits this. Now follow our fathers further back and take those who first came to the island of Great Britain — were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "Are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding. But when we arrive at that point, a vail is dropped, and our knowledge is cut off.[47]

There is not a man or woman on the earth that is not a son or daughter of Adam and Eve. We all belong to the races which have sprung from father Adam and mother Eve; and every son and daughter of Adam and Eve is a son and daughter of that God we serve.[154] There is not a son or daughter of Adam and Eve before me today but what is the offspring of that God we worship. He is our Heavenly Father; He is also our God.[116] We are His children, Literally, Spiritually, Naturally, and in every respect.[157] He created man, as we create our children; for there is no other process of creation in Heaven, on the earth, in the earth, or under the earth, or in all the eternities, that is, that were, or that ever will be. As the Apostle Paul has expressed it . . . . "For as much then as we are the Offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art or man's device."[i, 117]

The Apostles and Prophets, when speaking of our relationship to God, say that we are flesh of His flesh and bone of His bone.[j] God is our Father,[k] and Jesus Christ is our Elder Brother, and both are our everlasting friends. This is Bible doctrine.

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[i]Acts 17:28–29; Luke 3:38 [j]Eph. 5:29–32; 1 Cor. 6:15; Abraham 5:17; Moses 3:23; Gen. 2:23; 29:14; Judges 9:2; 2 Sam 5:1; 19:12; 1 Chro. 11:1 [k]John 20:17; Matt. 23:9; 5:48; Luke 3:38; Acts 17:28–29; Gen. 2:24

Do you know the relationship you sustain to [God?][60] We are all His children — Saint or Sinner, it makes no difference. Every son and daughter of Adam and Eve that ever came on this earth is the Offspring of that God who lives in the Heavens whom we serve and acknowledge.[128] The same Father that begat the tabernacle of Jesus on the earth brought forth the world of mankind; and we are all His children, whether we do wickedly or not. We are the offspring of one common Father.[63]

The generality of mankind are ignorant of the real relationship that exists between them and Heaven. They do not understand that God is our Father. By adoption? No; but we are His children by a legal inheritance.[65] When Moses wrote and said that man was formed precisely in the image of God[l] he wrote the truth. We are the children of our Father — His offspring, of the same family; we belong to Him by birthright, and we are His children and Jesus is our brother.[m] Does the Bible tell all this? Just as plain as words can tell anything.[147]

Man is the offspring of God.[n] Who can fully realize this? Our Heavenly Father orders all things that pertain to this earth and to multitudes of worlds of which we are ignorant. We are as much the children of this great Being as we are the children of our mortal progenitors. We are flesh of His flesh, [and] bone of His bone,[o] and the same fluid that circulates in our bodies, called blood, once circulated in His veins as it [now] does in ours.[p] As the seeds of grains, vegetables and fruits produce their kind, so man is in the image of God.[q, 92] This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him Our Father, and we have been taught to pray to Him as Our Father,[r] in the name of our eldest brother whom we call Jesus Christ,[s] the Saviour of the world; and that Saviour, while here on

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[l]Gen. 1:26–27; 5:1–3; 9:6 [m]Heb. 2:11; Rom. 8:29 [n]Acts 17:28–29 [o]*see* note *e* p. 13 [p]1 Cor. 15:34–47; Moses 6:59 [q]Gen. 1:26–27; 5:1–3; 9:6; 1 Cor. 11:7 James 3:9; Luke 3:38; Acts 17:28–29 [r]Luke 11:2 [s]D&C 20:77, 79

Earth, was so explicit on this point, that he taught his disciples to call no man on Earth father, for we have one which is in Heaven. [t] He is the Saviour, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth — if any of you do not believe this, tell us how and what we should believe. If I am not telling you the Truth, please do tell me the Truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with Our Father — never enjoy the blessings of His Spirit — never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.[47]

Elevation, Exaltation and Glory are the objects of the Father in peopling this earth with His progeny. Do not be afraid that I say too much when I call His earthly children His progeny. It is supposed by many modern Christians that the Old Testament has become obsolete; they regard it more as a book of history relating more particularly to past ages than to us; but we will quote from it in support of God's being our Father and our being His progeny. Moses gives us to understand that Adam was created precisely after the image and likeness of his God.[u] And in the New Testament Jesus Christ says, "And call no man your father upon the earth, for one is your father which is in Heaven.[v, 107]

I do not marvel that the world is clad in mystery, to them He is an unknown God;[w] they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them. This is in consequence of the Apostasy that is now in the world. They have departed from the knowledge of God,[x] transgressed His laws, changed His ordinances, and broken the Everlasting Covenant, so that the whole earth is defiled under the inhabitants thereof.[y] Consequently it is no mystery to us that the world knoweth not God,[z] but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.[47]

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[t]Matt. 23:9 [u]Gen. 1:26–27; 5:1–3 [v]Matt. 23:9 [w]Acts 17:23 [x]D&C 84:19–27; JST Exodus 34:1–2 [y]Isa. 24:5 [z]1 John 3:1; 4:6; 1 Cor. 2:11; Luke 10:22; Matt. 11:27

PROCREATION FROM DUST

We have heard a great deal about Adam and Eve, how they were formed and etc. Some think that he was made like an adobe and the Lord breathed into him the breath of life, for we read "From dust thou art and unto dust shalt thou return."[a, 174]

Here let me state to all philosophers of every class upon the earth. When you tell me that Father Adam was made as we make adobes from the earth, you tell me what I deem an idle tale. When you tell me that the beasts of the field were produced in that manner, you are speaking idle words devoid of meaning. There is no such thing in all the eternities where the Gods dwell. Mankind are here because they are the offspring of parents who were first brought here from another planet, and power was given them to propagate their species, and they were commanded to multiply and replenish the Earth.[b, 67]

Listen, ye Latter-Day Saints! Supposing that Adam was formed actually out of clay, out of the same kind of material from which bricks are formed; that with this matter God made the pattern of a man, and breathed into it the breath of life,[c] and left it there, in that state of supposed perfection, he would have been an adobe to this day. He would not have known anything. Some of you may doubt the truth of what I now say, and argue that the Lord could teach him. This is a mistake. The Lord could not have taught him in any other way than in the way in which He did teach him.

You believe Adam was made of the dust of this earth. This I do not believe, though it is supposed that it is so written in the Bible; but it is not to my understanding. You can write that information to the States, if you please — that I have publicly declared that I do not believe that portion of the Bible as the Christian world do. I never did, and I never want to. What is the reason I do not? Because I have come to understanding, and banished from my mind all the baby stories my mother taught me when I was a child.[23]

"Then the Lord did not make Adam out of the dust of the earth."[d] Yes he did, but I have not got to that part of my discourse yet. Adam

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[a]Gen. 3:19; 2:7 [b]Gen. 1:28 [c]Gen. 2:7 [d]Gen. 2:7

was made of the dust of the earth. "Was he made of the dust of this Earth?" No, but of the dust of the earth where on he was born in the flesh;[e] that is the way he was made, he was made of dust.[30] He was made from the dust of the earth but not of this Earth. He was made just the same way you and I are made but on another earth.[174]

"Did the Lord put into him his spirit?"[f] Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were; and so are all intelligent beings brought forth from eternity to eternity. . . . .

All creatures that dwell upon this earth are made of the elements that compose it . . . . "What every flesh?"

Yes, every flesh, for all flesh pertaining to this world is made of the dust of this earth;[g] it is all made from the same material, according to the will and pleasure of Him who dictates all things. Our bodies are composed of the same material that composes this earth; they are composed of the water, air, and solid earth, either of which will resolve back to their native fountain.[30]

The Bible teaches me I am dust, and to dust I must return. It is not for me to thwart the plans of Jehovah, or do away with any item of doctrine the Lord has taught me. From dust I am, and to dust I must return.[21]

You and I, and all the inhabitants of the Earth; the human body, and all earthly bodies, both animal and vegetable; are composed of the native element that we breathe, that we drink, and that we walk upon; we till the earth for our bread, which is one of the materials of which your body is composed, it comes forth from the native elements into an organized state . . . . We are of the earth, earthy.[h, 22]

Adam and Eve were made of the dust of the Earth from which they came — they brought their bodies with them . . . . they came with immortal bodies,[i] and had to partake of the fruits of this earth in order to bring forth mortal bodies, or natural bodies,[j] that their seed might be of the dust of this earth, as they were of the dust of the earth from which they came.[32] The tabernacles of . . . [Adam's] children were organized from the coarse materials of this earth.[47]

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[e]Moses 6:59 [f]Abraham 5:7; Gen. 2:7 [g]Gen. 2:7; 3:19; 18:27; 1 Kings 16:2; Job 10:9; 30:19; 34:15; Psa. 103:14; 104:29; 119:25; Ecc. 3:19–20; 12:7; Mosiah 2:25–26; Moses 6:59; Abraham 5:7 [h]1 Cor. 15:44–47 [i]Gen. 2:17; 3:3, 22 [j]1 Cor. 15:44

EVOLUTION
— THE VAIN PHILOSOPHIES OF MEN —

I wish now to say a few words in relation to a subject which is attracting the attention of thousands of people in the world. I refer to what is termed infidelity. We are very well aware that a statement made in reference to this matter in this Conference is true — namely, that the inhabitants of the earth are drifting, as fast as time can roll, to infidelity. I do not profess to know a great deal; but some things I do know. Shall I take the liberty of telling you the story of the boy who went to the mill? He was looking at the miller's hogs, which were very fat, clean and fine. The miller came out, and, seeing the boy attentively observing the pigs, said to him, "What are you thinking about?" Said the boy, "I was thinking that millers have fat hogs." "Were you thinking of anything else?" said the miller. "Yes." "What was it?" "I do not know whose grain they are fed on," said the boy. I take the liberty of telling this story for illustration. Some things I do know and some I do not know; if I do not know whose grain the pigs eat, I do know that there are some fat hogs.

What shall I say with regard to infidelity? I do not know a great deal, but I say that a man has not good common sense who denies his Maker;[a] such a man is not endowed with reasoning powers. I hold this book in my hand, and I say that for its production from the crude element it required a type founder, paper maker, printer and a book binder, and by their united exertions the book was made. But the infidel bases his argument on the principle that the book is here without a producer — that no type founder, paper maker, printer, nor bookbinder was necessary. Is not a man who argues on this principle a fool? If he is not, he comes pretty near it.

There are a great many who say that there is no embodiment of the Deity. Our Christian brethren almost deny the existence of a God; but it is in word only; they do not feel it in their hearts, they do not mean any such thing. They are like the people of whom Paul speaks, who had temples reared to the unknown God.[b] The Christians do not know anything about God, neither does the infidel. The

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[a]Psa. 14:1; 53:1; 10:4 [b]Acts 17:22–23

Christian world say, "We believe in a God who has no body."[30] You do not believe in anything of the sort, Christian world! You think you believe it, but it is only tradition with you. Your fathers told you that God has no body; the priests told them; the schoolmasters have joined in the endorsement of the same ridiculous idea; it is also written in your church creeds; but, when you let common sense have place in your hearts, you do not believe in any such nonentity or nondescript as a God without body, parts or passions.

But foolish[c] and absurd as is such an idea, it is not so ridiculous as that of the infidel. The Christian world, while virtually declaring that God is nothing, also declare that the world was created by Him; but the infidel says the world had no creator, it is the result of chance. Now I defy any infidel, or any other person on the face of the earth to prove that anything can be made or exist without a maker. The world and all its various grades of organized denizens, from the lowest forms of vegetable or animal life, up to man, the lord of creation,[d] were framed and made, or they would not have been here.

I just want to say with regard to infidelity, it means nothing more nor less than to disbelieve anything we have a mind to. If we disbelieve in the existence of the Eternal, as an embodiment or personage, we are infidel on that point. If we disbelieve in the efficacy of the blood of the Savior and his atonement, we are infidels on that subject. . . . .

What proof have you, Infidels, that Jesus is not the Christ? What proof have you of the negative of the existence of God the Father, or of Jesus as the Mediator, or of the Holy Ghost as God's minister, or of the gifts and graces that God has bestowed upon His people? None at all, not the least thing in the world. Is there anybody living on the earth that has the proof of the affirmative? Yes; we have. We have proof that God lives and that He has a body;[e] that He has eyes,[f] and ears to hear;[g] that He has arms, hands and feet; that He can walk and does walk.[h] He has declared Himself to be a Man of War[i] — Jehovah,[j] the great I Am,[k] the Lord Almighty,[l] and many other titles of a like import are used in reference to Him in the Scriptures. . . . .

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[c] Psa. 14:1; 53:1; 10:4 [d] Gen. 1:28; Psa. 8:4–8; Heb. 2:6–8 [e] *see* note *z* p. 164 [f] *see* note *v* p. 15 [g] *see* note *v* p. 15 [h] *see* note *j, k, s* p. 14, 15 [i] Exodus 15:3 [j] Exodus 6:3 [k] Exodus 3:14 [l] Exodus 6:3; 1 Cor. 6:18; Rev 4:8; 11:17; 15:3

How is it, Infidel — have you any proof that Jesus did not die for the sins of the world? No; not the least, any more than you have proof that there was no need to go to the mountains to cut the timber used in building this house, or to quarry the rock of which the pillars of this house are composed. How is it, Mr. Infidel, have you any proof of the non-existence of Him who rules and reigns in Heaven, and who controls the destinies of the earth? No; not the least. But you say, "I do not believe it." That is your affair only, nobody cares about that.

Infidelity extends to other subjects besides the existence of God and the atonement of the Savior. Some are infidel on one point and some on another. I want to say that so far as a God without a body, parts and passions is concerned, I am a complete infidel. The God whom I serve has got eyes, ears, nose and mouth. He has hands to handle; His footsteps are seen in the midst of His people, and His goings forth among the nations; and he who has the Spirit of the Almighty can see the providences of God and behold His ways. . . . .

God is our father,[m] Jesus [is] the Mediator,[n] and . . . we belong to the highest intelligence that there is in existence[o]. . . . we are the natural offspring of God the Father[.][p, 146]

The Father of our spirits[q]. . . . . is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly,[r] and is of precisely the same species of being that we are.[s, 47] Is there anything so startling about this to men and women — intelligent beings who are fashioned after the very image . . . [and likeness of] God . . . . . We are the offspring[t] of that Being, each and every one of us, no matter who we are. If we go to the West, East, North or South or to the uttermost parts of the earth, and gather up the human family and bring them here, they are the offspring of that Being we worship as God.[136]

We have a Father; He is in Heaven; He has told us to call Him Father;[u] He says that we are His children.[v] Now, excuse me

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[m]John 22:17 [n]1 Tim. 2:5 [o]Abraham 3:19 [p]Luke 3:38; Acts 17:28–29; Moses 6;8–9, 22 [q]Heb. 12:9; James 1:17; Deut. 32:6–18; Num. 16:22; 27:16 [r]1 Cor. 15:44–47; Moses 6:59 [s]Gen. 1:26–28; 5:1–3; 9:6; 1 Cor. 11:7; James 3:9; Luke 3:38; Acts 17:28–29 [t]Acts 17:28–29 [u]Matt. 23:9 [v]Psa. 82:6; Deut. 32:6

everybody that does not believe in the Bible, or who is inclined not to believe in it, we are so unwise, so shortsighted, so foolish in our imagination that we believe the Bible, we actually believe that God the Father is our Heavenly Father,[w] [and] that we are His children.[x, 143] He is our Father . . . and was once a man in mortal flesh as we are, and is now an exalted being.[66]

The whole scriptures plainly teach us that we are the children of that God who framed the world.[72] God has created man in His own image,[y] upright.[68] There never was a time such as many of our philosophers speak of, who drift back and back, and come to this theory and that theory, and go back, and back to the time when we were all reptiles. When was there a time when there was not a God? But, say they, there must have been a time. Then you declare to me, do you, that there was a time when there was no time. And this is the philosophy of a great many of the scientific in this day. They see the Heavens stretched out, but they comprehend them not.[z, 176]

No human being has had power to organize his own existence.[aa] Then there is a greater than we. Are we our own in our bodies? Are we our own in our spirits? We are not our own.[ab] We belong to our progenitors — to our Father and our God.[76]

Let us look round and see whether we can find a father and son in this congregation. Do we see one an elephant, and the other a hen? No. Does a father that looks like a human being have a son like an ape, going on all fours? No; the son looks like his father. There is an endless variety of distinction in the few features that compose the human face, yet children have in their countenances and general expression of figure and temperament a greater or less likeness of their parents. You do not see brutes spring from human beings. Every species is true to its kind. The children of men are featured alike and walk erect.

The Bible clearly teaches us that we are the children of the very Being who framed this Earth and peopled it. Such teachings may be found in hundreds of places in the scriptures, and yet we do not know anything about our Father! Is it not astonishing? . . . . . There is no other one item that will so much astound you, when your eyes

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[w]Matt. 7:11 [x]Psa. 82:1, 6 [y]Gen. 1:26–27 [z]D&C 88:47–49; Rom. 1:19–25; Acts 17:28–29 [aa]*TPJS* 354 [ab]1 Cor. 6:19

are opened in eternity, as to think that you were so stupid in the body.[33, 72]

OUR FATHER AND OUR GOD AND THE ONLY GOD TO US

A great many say I am ready to receive anything; I am ready and prepared to hear you say anything that you have a mind to. . . . . Some . . . think they can bear anything, and that they are full of the truth, but I tell you it is not so,[a] they can receive but very little. The constitution of man is such . . . . that you cannot enlarge the capacity of a person all of a sudden.[43]

If I were to set before you the principle directly to the truth and yet precisely as I understand pertaining to Him with whom we have to do,[b] I have no question or doubt but it would be opposed to your tradition and the feelings of many of you.[34]

[But] I will tell you one thing, as Brother Hyde has said, it would be an excellent plan for us to go to work and find out ourselves, for as sure as you find out yourselves, you will find out God, whether you are saint or sinner.

A man cannot find out himself without the Light of Revelation.[48] This knowledge of ones self cannot be obtained by worldly wisdom, it can only be reached through continued obedience to the Gospel and to "every word that proceedeth out of the mouth of God."[c, 101] The philosophy of man upon this Earth . . . cannot be learned by studying the sciences of mankind, it is only understood by the Revelations of God to ourselves.[173] [A man] has to turn round and seek to the Lord his God, in order to find out himself.[d]

If you find out who Joseph was, you will know as much about God as you need at present.[48]

Is there in the Heaven of Heavens a Leader? Yes, and we cannot do without a person to lead us. This we must have for the simple reason that we cannot get along without one [and] that leader will

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[a] *TPJS* 331 [b] 1 Cor. 8:5–6 [c] Matt. 4:4; Deut. 8:3 [d] 1 Cor. 2:11

be our God. When we get to a place [which is] sanctified and purified and glorified we [will then] have found Heaven . . . [and we will have a leader] and that being the case, whoever he is, [he] may be called God. Joseph said that Adam was our Father and God, and if the people did but know it, [Joseph] himself being a leader, he too was their God.[170] Joseph said to us, "I am a God to you."[e] This was true and upon the same principles I am a God to this people and so is any man who is appointed to lead Israel or the Kingdom of God.[f] If the people reject him they reject the one who sent him.[g, 69]

[But] if . . . [Joseph] said, "I am a God to this people," He did not say that He was the only wise God.[h] Jesus was a God to the people when he was upon Earth,[i] was so before he came to this earth,[j] and is yet. Moses was a God to the children of Israel,[k] and in this manner you may go right back to Father Adam.

If you look at things spiritually, and then naturally,[l] and see how they appear together, you will understand that when you have the privilege of commencing the work that Adam commenced on this earth, you will have all your children come and report to you of their sayings and acts; and you will hold every son and daughter of yours responsible when you get the privilege of being an Adam on [an] earth.[48] Some [may think] . . . what I have said concerning Adam [strange,] but the period will come when this people if faithful will be willing to adopt Joseph Smith as their Prophet, Seer and Revelator and God, but [he was] not the Father of their spirits for that was our Father Adam.[141] Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits.[67]

When the people are prepared to profit by the knowledge which the Lord has revealed, there is much to be told them, but I will say this to you, every spirit that is prepared to occupy a body on this earth has been born of parents in Heaven, and that which is born of the Spirit is Spirit.[m, 132]

I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born

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[e] *TPJS* 363 [f] *Mormon Thunder* 174; Abraham 1:3 [g] Matt. 10:40; Mark 9:37; Luke 9:48; 10:16; John 5:23; 1 Sam. 8:6–7 [h] 1 Cor. 8:5–6 [i] John 10:33–36 [j] Heb. 1:6; John 1:1–5; 10:33–36 [k] Ex. 4:16; 7:1 [l] 1 Cor. 15:44 [m] John 3:6; *WJS* 232

spirits in the Eternal World.[n] Then the Lord by His power and wisdom organized the mortal tabernacle of man.[10]

[But as I have said, the Lord did not make] man . . . the same as you make an adobe to put in a wall.[o] Moses said Adam was made of the dust of the ground, but he did not say of what ground. I say he was not made of the dust of the ground of this earth, but he was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, and by his faithfulness, was redeemed, and got a glorious Resurrection.[p, 30] Adam was an immortal being when he came on this Earth;[q] He had lived on an earth similar to ours; He had received the Priesthood and the Keys thereof,[r] and had been faithful in all things, and gained his Resurrection, and His Exaltation, and was crowned with Glory, Immortality and Eternal Lives, and was numbered with the Gods,[s] for such he became through his faithfulness.[174]

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*,[t] and brought Eve, *one of his wives*, with him.[u] He helped to make and organize this world.[v] He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS![w] about whom holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*.[x] Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later.*[10] *Father Adam . . . helped to make the world* . . . [it] was organized expressly for him. He is the KING and the LORD of this Earth.[132]

PRE-EXISTANT MICHAEL

Though we have it in history that our father Adam was made of the dust of this Earth, and that he knew nothing about his God previous to being made here, yet it is not so; and when we learn the

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[n]Moses 3:1, 4–5; 6:36, 51; D&C 29:31–32; Gen. 2:1, 4–5 [o]Luke 3:38; Acts 17:27–28; Gen. 5:1–3; Moses 6:8–22; 7:33; Gen. 2:24; 1:26–28; 5:1–3; 2:7; 3:19; Moses 6:59 [p]Gen. 2:17; 3:22 [q]Gen. 2:17; 3:22–23 [r]*DP* 3, #2, Dec. 1986 [s]D&C 132:19–22 [t]Gen. 2:17 [u]*JD* 26:115 [v]Mark 2:27–28; *TPJS* 157 [w]Dan. 7:9, 13, 22; D&C 27:11; 107:53–54; 116; *UPR* 18:22; 91:46; *TPJS* 39, 122, 157, 167, 237 [x]1 Cor. 8:5–6; Eph. 3:14–15; Mark 2:27–28; 1 Cor. 15:34–47; John 8:38–41, 44, 48; Gen. 3:15; 2:5; Moses 7:22; Gen. 38:1–30; Matt. 1:1–3; Luke 3:33; GP 61:5–12, NHL 137; HA 92:20–32, NHL 157; PJ 13:1, NTA 1:381; 2 Enoch 31:6; OTP 1:154; Jude 9; Zech. 3:2; D&C 116; 88:110–115; Joshua 5:13–15; 6:2; Dan. 12:1; Rev. 19:10; 22:9; Dan. 7:9–10; Rev. 4:2, 9–11; 5:1, 6–13; 6:16; 7:9–11; Abraham 4:1

truth we shall see and understand that[42] Adam had been with the Lord and had lived with Him upon an earth like this[a] and had been faithful and overcome, and had received His body and was Resurrected and was well acquainted with the Lord and was one of His mess mates. He had eaten and drank with Him and had lived with Him from generation to generation and in many worlds,[b] probably while many had come into and gone out of existence. And He helped to make this Earth[c] and brought the seeds with Him that you see springing up spontaneously. And when He called, the elements came rolling together.[34]

Adam [had] . . . . lived upon an earth;[d] he did abide his creation, and did honor to his calling and Priesthood, and obeyed his Master or Lord, and probably many of his wives did the same and they lived, and died upon an earth, and then were Resurrected again to Immortality and Eternal Life.[e]. . . . .

Father Adam was a Resurrected Being, with His wives and posterity, and in the Celestial Kingdom they were crowned with Glory, Immortality and Eternal Lives, with Thrones, Principalities and Powers:[f] and it was said to him "It is your right to organize the elements; and to your creations and posterity there shall be no end, but you shall add Kingdom to Kingdom, and Throne to Throne; and still behold the vast eternity of unorganized matter." Adam then was a Resurrected Being.[30]

He had once been in the flesh, and lived as we live, obtained His Exaltation, attained to Thrones, gained the ascendancy over Principalities and Powers, and had the Knowledge and Power to Create — to bring forth and organize the elements upon natural principles. This He did after His Ascension, or His Glory, or His Eternity, and was actually classed with the Gods, with beings who Create, with those who have kept the Celestial Law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of Creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.[47]

Adam . . . helped to make this world, and was the chief manager in that operation.[g] He was the person who brought the animals and

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[a]Moses 6:59 [b]Heb. 1:2; 11:3; Mark 2:27–28; Moses 1:33, 35; Abraham 3:12; D&C 76:24, 39, 112; 93:10; 132:55, 63 [c]Abraham 3:24; 4:1–31; *TPJS* 157 [d]Moses 6:59 [e]1 Cor. 15:34–37; *TPJS* 353–354 [f]D&C 132:19–22 [g]Gen. 2:3; Mark 2:27–28; *TPJS* 157

the seeds from other planets to this world, and brought a wife with Him and stayed here. You may read and believe what you please as to what is found written in the Bible. Adam was made from the dust of an earth, but not from the dust of this Earth. He was made as you and I are made,[h] and no person was ever made upon any other principle.[42] Adam is said to be made of the dust of the earth,[i] not of this Earth but of another earth, from which He was exalted to Thrones and Kingdoms and Principalities and Powers, and He came here and commenced a work for this Earth. He is our Father; we did not produce ourselves; and we become parents of children. Adam is the author of the existence of mankind on this Earth; we are of Him, and from Him; [and] He will claim His own.[122] Father Adam would never cease His labors to redeem His posterity and exalt them to all the glory they are capable of receiving.[36]

THE FATHER OF SPIRITS

Mankind is composed of two distinct elements; the first is a spiritual organization in eternity, the second is a natural organization on this earth, formed out of the material of which this earth is composed. Man is first spiritual, then temporal. As it is written in the revelations of God to man, all things were first created spiritual, and secondly temporal.[a] That is, spirits were begotten, born and educated in the celestial world, and were brought forth by celestial bodies.[173]

All things are first made spiritual, and brought forth into His Kingdom. The spirits of all the human family were begotten by one Father.[30] The Father actually begat the spirits, and they were brought forth and lived with Him.[47] [That this is so is affirmed by] Paul [who] says, "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"[b] . . . [God] is the Father of every spirit that has ever taken an earthly tabernacle.[c, 107]

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[h]Luke 3:38; Acts 17:28–29; Moses 6:8–9, 22 [i]Gen. 2:7; 3:19 [a]Moses 3:1, 4–5; D&C 29:31–32 [b]Heb. 12:9 [c]Moses 3:4–5; 6:36, 51; Gen. 1:26–28; 2:1, 4–5, 7; Deut. 32:7–9

Christ is our Elder Brother, and God is the father of our spirits,[d] as well as of the spirit of our Lord Jesus Christ;[e] He is the God of the Savior, and He is our God; He is his father, and He is our father,[f] and we are brethren.[g]. . .[29] I tell you simply . . . . . the God with which we have to do.[h]. . . is our Father;[i] [He is] the God and Father of our Lord Jesus Christ,[j] and the Father of our spirits.[k] Can that be possible? Yes, it is possible, He is the Father of all the spirits of the human family.[30]

The spirits of all the human family dwelt with Him before they took tabernacles of flesh and became subject to the fall and to sin.[l, 116] We were once acquainted with the Gods and lived with them,[m] but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in.[n] We did so and forgot all, and came into the world not recollecting anything of which we had previously learned.[o, 174]

Well now who is the Father of our spirits? . . . . . I did take the liberty to tell this once and I told it in a way that it did not get to their understandings and I suppose I take the same course this evening and you do not understand but you have the spirit of the Almighty with you to enable you to appreciate — or shall I talk it right out as one man talketh and reasoneth with another and in this manner communicate to you my ideas upon the subject?[34] Adam is the Father of our spirits[p]. . . . . Our spirits and the spirits of all the human family were begotten by Adam, and born of Eve.[30]

Adam . . . had begotten all the spirits that was to come to this Earth, and Eve our common Mother who is the Mother of all Living bore those spirits in the Celestial World . . . Father Adam's oldest Son (Jesus the Saviour)[q] who is the heir of the family[r] is Father Adam's first begotten in the spirit world.[s, 174]

I tell you, when you see your Father in the Heavens,[t] you will see Adam;[u] when you see your Mother that bore your spirit, you will see Mother Eve.[v] And when you see yourselves there, you have gained

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[d]*UPR* 61:18 [e]Rom. 8:29; Col. 1:15; D&C 93:21 [f]John 20:17 [g]Heb. 2:11 [h]1 Cor. 8:5–6; [i]Luke 3:38; Acts 17:28–29 [j]John 20:17 [k]Heb. 12:9; James 1:17; Num. 16:22; 27:16; Deut. 32:6–18; *WJS* 341 [l]Moses 3:4–7; Abraham 3:22–26 [m]Jude 6; 2 Peter 2:4; Moses 3:4–5; 4:1–4; Abraham 3:17–28; Job. 38:4–7 [n]Moses 3:4–5 [o]Gen. 2:21 [p]Gen. 3:20; Heb. 12:9; Gen. 2:1, 4–5; 1:26–28; Moses 3:1, 4–5; Deut. 32:2–9 [q]Eph. 3:14–15 [r]Heb. 1:1–3 [s]Rom. 8:29; Heb. 1:1–3, 6; Septu. Deut. 32:43; Book of Adam and Eve chaps. 12–14; Rom. 8:29; Jude 6; 2 Peter 2:4; Moses 4:1–4; Abraham 3:27; 2 Cor. 4:4; Col. 1:15, 18; Gen. 1:28; D&C 93:21–22; Eth. 3:14–16; Mosiah 15:1–5; Moses 3:4–5; 1:6, 13, 16, 32–33; 2:1, 26–27; Gen. 1:26; 2:1, 4–5 [t]Matt. 23:9; 7:11 [u]Gen. 1:26–28; Moses 3:1, 4–5; 2:26–27 [v]Gen. 3:20

your Exaltation;[w] you have honored your calling here on the earth; your body has returned to its mother Earth; and somebody has broken the chains of death that bound you, and given you a Resurrection. . . . . .

When you meet your Father in Heaven you will know Him, and realize that you have lived with Him, and rested in His bosom for ages gone past, and He will hail you as His sons and daughters, and embrace you, and you will embrace Him, and "hallelujah thank God I have come to Father again, I have got back home", will resound through the Heavens.[30]

GOD THE CREATOR

There is a Power that has organized all things from the crude matter that floats in the immensity of space. He has given Form, Motion and Life to this material world; has made the great and small lights that bespangle the firmament above; has allotted to them their times and their seasons, and has marked out their spheres.[a] He has caused the air and the waters to teem with Life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations.[b] All these wonders are the works of the Almighty ruler of the Universe, in whom we believe and whom we worship.[117]

Every world that has been created, has been created upon the same principle. They may vary in their varieties, yet the eternity is one; it is one eternal round[c] . . . . . .

Matter was brought together from the vast eternity of it that exists, and this terrafirma upon which we stand was organized,[d] then comes the world of mankind, the beasts, fishes, fowls, and every living thing to dwell upon the Earth after its kind; and vegetation of every kind to support the animal life upon it, until the organization of this world was perfected in all its variety;[e] being brought from the eternity of matter, and prepared for intelligent beings to dwell upon, wherein to prepare themselves to dwell eternally in the presence of their Father and God.[f, 30]

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[w]D&C 132:15–21; 76:92–96 [a]Abraham 3:1–13 [b]Gen. 1:28 [c]1 Nephi 10:19; Alma 7:20; 37:12; D&C 3:2; 35:1 [d]Gen. 1:1–9; Abraham 4:1–11; *TPJS* 350–352; *UPR* 61:4–9 [e]Gen. 2:5–9, 18–23 [f]John 17:21–24

All this vast creation was produced from element in its unorganized state; the mountains, rivers, seas, valleys, plains, and the animal, vegetable and mineral kingdoms beneath and around us, all speaking forth the wonderful works of the Great God. Shall I say that the seeds of vegetables were planted here by the Characters that framed and built this world — that the seeds of every plant composing the vegetable kingdom were brought from another world? . . . Who brought them here?[67]

Some things I know, and some things I do not know. I know that this Earth was built [and] created by God the Eternal Father, and it belongs to Him."[122] The Earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael, these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.[g, 10] Eloheim, Yahovah and Michael, were father, son and grandson. They made this Earth and Michael became Adam.[160] The Only Begotten Son of God . . . understood the nature of these elements, how they were brought together to make this world and all things that are thereon, for he [also] helped to make them.[h, 22]

Eloheim looks around upon the eternity of matter, and said to His associates, and those that He was pleased to call upon at that time for His counselors, with regard to the elements, worlds, planets, kingdoms and thrones; said He, "Yahovah Michael, see that eternal matter on all sides, this way and that way; we have already created worlds upon worlds, shall we create another world? Yes, go and organize the elements yonder in space;"[i]. . . "Yahovah Michael go and create a world, make it, organize it, form it; and then put upon it everything in all the variety that you have see[n], that you have been in the habit of being associated with in other worlds, of beasts, birds, fowls, fish, and every insect, and creeping thing, and finally, [when] the whole eternity of element is full of Life, bring it together and make of it living creatures."[j]

Yahovah Michael goes and does as He is told.[30] They came here, organized the raw material and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear,

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[g]*See* section on Father of Christ [h]Heb. 1:2; Moses 1:32–33; 2:1 [i]Abraham 3:24–26 [j]Abraham chap. 4

and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this Earth. The thistle, the thorn, the brier, and the obnoxious weed did not appear until after the Earth was cursed.[k, 10]

Our Father Adam helped to make this Earth, it was created expressly for Him and after it was made He and His companions came here.[165] Do you not suppose that He was acquainted with His associates, who came and helped to make this Earth? Yes, they were just as familiar with each other as we are with our children and parents.

Suppose a number of our sons were going to Carson Valley to build houses, open farms, and erect mills and workshops, and that we should say to them that we wish them to stay there five years, and that then we will come and visit them; when I go there will they be afraid of me? No, they would receive me as their father, just as Adam received His Father.[42]

We say that Father Adam came here and helped to make the Earth. Who is He? He is Michael,[l] a great prince.[165] Where was Michael in the creation of this Earth? Did He have a mission to the Earth? He did. Where was He? In the Grand Council [of Heaven][m] and [He] performed the mission assigned Him there.[52] It was said to Him by Eloheim, "Go ye and make an earth."[n] What is the great mystery about it? He came and formed the Earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete.

Philosophers, again, in talking of the development of the products of the Earth, for instance, in the vegetable kingdom, say the little fibers grew first, then the larger vegetation. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared. No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in a shape that would suit Him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else,

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[k]Gen. 3:17–19 [l]D&C 27:11; 107:54; *TPJS* 157, 167 [m]Abraham 3:22–28 [n]Abraham 3:22; 4:1–31

is only to those who are ignorant. Father Adam came here, and then they brought His wife. "Well," says one, "Why was Adam called Adam?" He was the first man on the Earth, and its framer and maker. He, with the help of His brethren, brought it into existence. Then He said, "I want My children who are in the spirit world to come and live here. I once dwelt upon an earth something like this, in a mortal state, I was faithful, I received My Crown and Exaltation. I have the privilege of extending my work, and to its increase there will be no end. I want My children that were born to Me in the spirit world to come here and take tabernacles of flesh, that their spirits may have a house, a tabernacle or a dwelling place as Mine has, and where is the mystery?[165]

THE DESCENT OF ADAM

What I am now going to tell you, will no doubt astonish the whole of you. When Yahovah Michael had organized the world, and brought from another kingdom the beasts, fish, fowl, and insects, and every tree, and plant with which we are acquainted, and thousands that we never saw, when He had filled the Earth with animal and vegetable life, Michael or Adam[a] goes down to the new made world, and there He stays.[30] When He came here He came with an understanding that He would do just as you and I do . . . . We come to this world, forget the past and commence anew.[132] When the spirit takes a body, a veil is dropped so that everything the spirit knew previously is forgotten . . . . the same as a person forgets the doings of yesterday, when tonight he is wrapped in deep sleep. But when we wake up in the morning we remember what we had forgotten.[27] It has . . . been decreed by the Almighty that spirits, upon taking bodies, shall forget all they had known previously, or they could not have a day of trial — could not have an opportunity for proving themselves in darkness and temptation, in unbelief and wickedness, to prove themselves worthy of eternal existence. . . . . The spirit from the eternal worlds enters the tabernacle at the time

[a]D&C 27:11; 107:54; 128:21; *UPR* 18:19; *TPJS* 157, 167; D&C 88:112–114; Joshua 5:13–15; 6:1–2; Dan. 12:1; 10:13, 20, 21; Jude 9; Zech. 3:2

of what is termed quickening, and forgets all it formerly knew. It descends below all things, as Jesus did. All beings, to be crowned with crowns of glory and eternal lives, must in their infantile weakness begin, with regard to their trials, the day of their probation. They must descend below all things, in order to ascend above all things. There could not be a more helpless child born of a woman than was Jesus Christ [and so it was with Adam.][61] When Adam and those that assisted Him had completed this Kingdom, our Earth, He came to it and slept[b] and forgot all and became like an infant child.[174]

When Adam found himself in a state of nudity, he hid himself;[c] and when he heard the footsteps of the Lord in the Garden, he quaked and trembled with fear. The Lord could do nothing more for him than take some fig leaves and probably some grass to stitch them together for an apron to cover Adam's nakedness.[d] The Lord could not in a few minutes teach Adam how to make broadcloth and a pair of pantaloons, &c.; for he had forgotten all he formerly knew, and had to gain knowledge by degrees.[91]

An angel of the Lord visited Adam, when Adam was offering up sacrifice. The angel asked him why he was offering up sacrifice. Adam replied, I know not, but this I do know, the Lord has commanded me, therefore I offer up sacrifice.[e] It may be said that Adam was very ignorant. It was designed by the Lord that his previous knowledge should pass from him.[100]

We may rejoice greatly in the possession of the spirit of truth and in the power of God, which elevates the soul to the contemplation of heavenly things, but it does not teach men how to raise corn. The Lord could impart this information in a special revelation, the same as he instructed Adam and Eve how to cover their nakedness. He showed them how to make aprons of leaves[f] and then coats of skins,[g] and instructed Adam in extracting the metals from their ores,[h] the same as one man instructs another. . . . The power of God and true knowledge are component parts of Godliness, and all the providences of God dealt out to us are for the furtherance of His Kingdom upon the earth.[106]

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[b]Gen. 2:21 [c]Gen. 3:8 [d]Gen. 3:7, 21 [e]Moses 5:6; Gen. 4:3–5 [f]Gen. 3:7 [g]Gen. 3:21 [h]Gen. 2:12

THE MOTHER OF ALL LIVING

After the Earth was prepared Father Adam came and stayed here, and there was a woman brought to him. Now I am telling you something that many of you know, it has been told to you, and the brethren and sisters should understand it. There was a certain woman brought to Father Adam whose name was Eve, because she was the first woman,[a, 167] [that is] she was called Eve, because she was the first woman upon the earth,[165] and she was given to him to be his wife. I am not disposed to give any further knowledge concerning her at present, there is no doubt but that he left many companions.[b, 167]

We had a history this morning of the great celebration of the first marriage that took place on this earth. I have been trying to find an account of the ceremony. I can find nothing more than that the Lord presented the woman to the man, saying this is bone of thy bone, and flesh of thy flesh.[c] I cannot find any account of a ceremony, the Lord gave the woman to the man, this is all the ceremony that I can find . . . . . As to the great wedding Brother Orson has been telling us about, [it] is nothing more or less than this — Adam's Father came to Him saying, "Here is the wife you have had so long. Now you are going to have one wife to take with you to yonder earth, and if any of your other wives[d] ever go to an earth to become the Mother of all Living, to become an Eve, it will be to another earth not to that one. She is called Eve because she is the Mother of all Living,[e] and she is the Queen of that earth." Adam is the Lord of the earth and the Father of all Living on this earth, as Eve is the Mother of all Living on this earth.[132]

THE RIB STORY

Moses made the Bible to say [Adam's] . . . wife was taken out of his side, was made of one of his ribs.[a] I do not know anything to the contrary of my ribs being equal on both sides. The Lord knows

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[a]Gen. 3:20 [b]D&C 132:1–3; 131:1–4; *UPR* 88:1–9 [c]Gen. 2:23 [d]*JD* 26:115 [e]Gen. 3:20 [a]Gen. 2:21–22

if I had lost a rib for each wife I have, I should have had none left long ago.[30]

It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve[b] — this should be interpreted that the man Adam like all other men had the seed within him to propagate his species, but not the woman.[c] She conceives the seed but she does not produce it; consequently she was taken from the side or bowels of her father.[d, 174] [In other words] Mother Eve was the Daughter of Adam [from a preexistent world].[168] This explains the mystery of Moses' dark sayings in regard to Adam and Eve.[174]

As for the Lord taking a rib out of Adam's side to make a woman of, He took one out of my side just as much. "But, Brother Brigham, would you make it appear that Moses did not tell the truth?" No not a particle more than I would that your mother did not tell the truth when she told you that little Billy came from a hollow toad stool. I would not accuse your mother of lying, any more than I would Moses; the people in the days of Moses wanted to know things that were not for them,[e] the same as your children do, when they want to know where their little brother came from, and he answered them according to their folly, the same as you did your children.

Now some will be ready to say, "We always heard these Mormons did not believe the Bible." I believe all the truth that is there and that is enough for me, and for you to believe.[f, 30] I have heard ministers of the gospel declare that they believed every word in the Bible was the word of God. I have said to them "you believe more than I do." I believe the words of God are there; I believe the words of the Devil are there;[g] I believe that the words of men and the words of angels[h] are there; and that is not all — I believe that the words of a dumb brute are there. I recollect one of the prophets riding, and prophesying against Israel, and the animal he rode rebuked his madness.[i] Do you believe all this is the word of God? If you do you certainly believe more than I do. The words of the Lord are the words of the Lord, and the revelations God has given

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[b]Gen. 2:21–22 [c]Gen. 3:15 [d]Gen. 2:23; 29:14; 37:27; Judges 9:2; 2 Sam. 5:1; 19:12–13; 1 Chron. 11:1 [e]Jacob 4:14; JST Ex. 34:1–2; D&C 84:18–27; Alma 12:9–10; 2 Nephi 28:30; Isa. 28:9–10 [f]PGP 60:8 [g]Gen. 3:1–5; Job 1:6–10 [h]Luke 1:11–20 [i]Numbers 22:28–30

concerning Himself are true.[147] I know that there are a great many in the world who are so wise in their own eyes that they are not disposed to believe the account contained in the Bible of the creation of Adam and Eve in the Garden of Eden,[j] the antediluvian world and other things, but we profess to believe, and we do or should believe these things.[144]

THE FORBIDDEN FRUIT AND THE FALL

When this earth was organized by Eloheim, Jehovah and Michael, who is Adam our common Father, Adam and Eve had the privilege to continue the work of progression, consequently [they] came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in.[174] Adam came into the Garden of Eden[30] and brought Eve, one of His wives, with Him[10] and did actually eat of the fruit that He, Himself planted. . . . And He with His wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of Earth.[a, 30]

Adam and Eve, when they were placed on this Earth, were immortal beings with flesh, bones, and sinews.[174] They had lived, died and been Resurrected before they came here[32] but upon partaking of the fruits of the earth while in the Garden and cultivating the ground, their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life.[174]

When Father Adam transgressed the law he did not fall [all] at once from the presence of the Lord but spake face to face with Him a long time afterwards.[b, 2]

The inquiry will arise, among those who are strenuous and tenacious for the account given by Moses, as to Adam. "Did not Adam die?" Yes, he died. "Does not the Bible say he died?" I do not know nor care,[c] but I think it would be hard I think to find where he died, or where Moses died,[d] though I have no doubt Moses died, and Adam also; how? Just as you and I have to die, and be laid away in

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[j]Gen. chap. 2–3 [a]Gen. 3:6 [b]Moses 5:4 [c]D&C 63:50–51; 101:30–31; 1 Cor. 15:51–52; 3 Nephi 28:8; D&C 43:32; Gen. 2:17; Abraham 5:12–13; *TPJS* 353–354 [d]Jude 9; Matt. 17:3–4; Mark 9:4–5; Luke 9:30

the bowels of Mother Earth;[e] that, however, Moses did not see fit to tell us.[30]

Michael was a Resurrected Being and He left Eloheim and came to this Earth . . . with an Im[mor]tal Body and continued so till he partook of earthly food and [then] begat children who were mortal (keep this to yourselves) then they died.[69] [However] when Adam and Eve got through with their work in this Earth, they did not lay their bodies down in the dust, but returned to the spirit world from whence they came.[f, 174]

When father Adam and mother Eve became mortal by eating of the fruits of this Earth they were then prepared [to organize] the mortal tabernacle, and they were prepared to organize and form living spirits long before that . . . [But it was through partaking of the fruits of this Earth that their bodies were] prepared to form mortal bodies for their spiritual children to dwell in.[132]

[Adam] commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh Himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it.[47] They were now prepared, as we are, to form bodies or tabernacles for[173] their spiritual children.[30] When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal.[10] Adam and Eve begat the first mortal bodies on this earth,[g] and from that commencement every spirit that was begotten in eternity for this earth will enter bodies thus prepared for them here,[h] until the winding up scene, and that will not be until the last of these spirits enters an earthly tabernacle.[30]

Father Adam, and Mother Eve had the children of the human family prepared to come here and take bodies;[i] and when they come to take bodies, they enter into the bodies prepared for them, and that body gets an exaltation with the spirit, when they are prepared to be crowned in Father's Kingdom.

"What, into Adam's Kingdom?"

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[e]1 Cor. 15:22; Ecc. 8:18–20 [f]D&C 137:5; 138:38–39 [g]Gen. 4:1–2; 5:1–3; Moses 5:1–3, 16–17 [h]Gen. 2:1–5; Moses 3:1–5 [i]Gen. 1:26–27

Yes.[j, 30] Adam will claim us all, as members of His Kingdom, we being His children.[3] With the introduction of the Priesthood upon the earth was also introduced the sealing ordinance, that the chain of the Priesthood from Adam to the latest generation might be united in one unbroken continuance.[97] The great chain of priesthood has been broken through sin and disobedience . . . . . but there is a remedy provided.[104] It is the same power and the same keys that Elijah held, and was to exercise in the last days . . . . . By this power men will be sealed to men back to Adam, completing and making perfect the chain of the Priesthood from his day to the winding up scene.[k, 97]

Will the time ever come that we can commence and organize this people as a family? It will. Do we know how? Yes; what was lacking in those revelations from Joseph to enable us to do so was revealed to me. Do you think we will ever be one?[126] Suffice it to say that I will extend the chain of the Priesthood back through the apostolic dispensation to Father Adam just as soon as I can get a temple built.[4] Men . . . will have to be sealed to men until the chain is united from Father Adam down to the last Saint.[141] I have had visions and revelations instructing me how to organize this people so that they can live like the family of Heaven,[l] but I cannot do it while so much selfishness and wickedness reign in the Elders of Israel. Many would make of the greatest blessings a curse to them, as they do now the plurality of wives — the abuse of that principle will send thousands to hell. There are many great and glorious privileges for the people, which they are not prepared to receive.[97]

I have a request to make of my [adopted] family and that is that they, especially old people, omit calling me Father. Call me Brother Brigham — I shall feel better when you do, for I do not consider that I am worthy of that appellation — Father, in the Priesthood, implies the great head, the term would be proper to Father Adam. Jesus had reference to the same thing when he told his disciples not to call any man Father on Earth for their Father was in Heaven.[m, 4]

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[j] *UPR* 66:19–21; 67:18–19; Dan. 2:44; 7:9–27; *TPJS* 157, 167; D&C 107:53–56; 116; *UPR* 18:16–22; Eph. 3:14–15; John 8:41; Mark 2:27–28; 1 Cor. 15:34–47; John 20:17; Acts 17:28–29 [k] *TPJS* 337–340; 330–331 [l] *UPR* 66:19–21; 67:18–19 [m] Matt. 23:9

God Confirmed It
— Satan Told the Truth —

Our doctrine and practice is (and I have made it mine through life) to receive Truth no matter where it comes from. Is there Truth in Heaven? Yes, it dwells there, it is the foundation of the heavens. Is there Truth on Earth and beneath the earth? There is. Is there Truth in the words of a good man? Yes. In the words of a wicked man? Yes, sometimes; and there is Truth in the words of an angel, and in the words of the Devil, and when the Devil speaks the Truth I should have the spirit to discriminate between the Truth and the Error, and should receive the former and reject the latter. For example, you read in Genesis about the formation of the earth and the creation of Adam and Eve in the Garden. By and by the Devil comes along and tempts Eve by offering her the fruit of a certain tree, assuring her at the same time that the very day she ate of it her eyes would be open and she would see like the Gods. Did the Devil tell the Truth? He did. Did he tell a Lie? Yes, and how many of them he told to one Truth I have not taken pains to examine.[159] The Devil had Truth in his mouth as well as lies when he came to Mother Eve. Said he,[129] "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know Good from Evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know."[165] "If you will eat of the fruit of the Tree of Knowledge of Good and Evil, you will see as the Gods see."[a]

That was just as true as anything that ever was spoken on the face of the earth. She did eat, her eyes were opened, and she saw Good and Evil.[129] It may be deemed strange and singular by the Christian world that we should believe such a thing; but the scriptures inform us, in Genesis 3:22, that the Lord God [Himself confirmed what Satan told Eve, for He] said, "Behold, the man has become as one of us, to know Good and Evil."[148] The Devil told the Truth, what is the mystery about it? He is doing it today. He is telling

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[a]Gen. 3:1–5

one or two truths and mixing them with a thousand errors to get the people to swallow them.

I do not blame Mother Eve, I would not have had her miss eating the Forbidden Fruit for anything in the world.[165] What would have been the consequence if he had not done so? They would have been separated, and where would we have been? I am glad he did eat. I am glad the fruit was given to Mother Eve, that she ate of it, and that her eyes were opened.[129]

We understand . . . . . why God permitted Mother Eve to partake of the Forbidden Fruit. We should not have been here today if she had not; we could never have possessed Wisdom and Intelligence if she had not done it. It was all in the economy of Heaven, and we need not talk about it; it is all right. We should never blame Mother Eve, not the least.[138]

When I reflect upon the duties and responsibilities devolving upon our mothers and sisters, and the influence they wield, I look upon them as the mainspring and soul of our being here. It is true that man is first. Father Adam was placed here as King of the earth, to bring it into subjection. But when Mother Eve came she had a splendid influence over him. A great many have thought it was not very good; I think it was excellent. After she had partaken of the fruit she carried it to her husband, saying, "Husband, a certain character came to me and said if you will eat of this fruit you will find it excellent, and it will make you as Gods, knowing Good from Evil; and I have tasted it, and I assure you it is excellent."[b] Her influence was so great with Adam that he also partook of it, and his eyes were opened.[140]

Some may regret that our first parents sinned. This is nonsense. If we had been there, and they had not sinned, we should have sinned. I will not blame Adam or Eve. Why? Because it was necessary that Sin should enter into the world; No man could ever understand the principle of Exaltation without its opposite; no one could ever receive an Exaltation without being acquainted with its opposite.[112]

If Adam and Eve had not partaken of the forbidden fruit, and tasted what sin was, they would have remained in ignorance to all

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[b]Gen. 3:6

eternity.[c] Unless persons know what the effects of sin are — unless they drink of the bitter cup, it is impossible they can know the sweet.[29]

How did Adam and Eve sin? Did they come out in direct opposition to God and to His government? No. But they transgressed a command of the Lord, and through that transgression Sin came into the world. The Lord knew they would do this, and He had designed that they should.[112]

In my fullest belief, it was the design of the Lord that Adam should partake of the Forbidden Fruit, and I believe that Adam knew all about it before He came to this Earth. I believe there was no other way leading to Thrones and Dominions only for Him to Transgress, or take that position which transgression alone could place man in — to descend below all things, that they might ascend to Thrones, Principalities, and Powers;[d] for they could not ascend to that eminence without first descending, nor upon any other principle.[37]

Man, the noblest work of God,[e] was in his creation designed for an Endless Duration, for which the love of all Good was incorporated in his nature. It was never designed that he should naturally do and love Evil.[98] There are a great many of the inhabitants throughout "Christendom" [who] believe that naturally, mentally, and physically we are opposed to all the true principles of the gods in eternity — "begotten in sin, born in iniquity, clothed in sin and reprobates from the beginning." Did you ever hear such doctrine as this? "And if you don't bring your children and have them christened they will go to Hell." Have you ever heard this kind of doctrine before?. . . . . Is this the effect of introducing to the people the Bible, or the Book of Mormon? No, it is not, for the Book of Mormon does not teach Total Depravity, and there is no such doctrine taught in the revelations of Jesus Christ — that is if the doctrine appears to you as it does to me. It is opposed to everything that God justifies — it is contrary to every principle God ever revealed, and there is not a word nor shadow of Truth about it.[31]

Adam and Eve did not sin because it was in their nature to love Sin, but, as Paul says in his Epistle to Timothy, "Adam was not

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[c]Gen. 3:5, 22; Moses 5:10–11 [d]Eph. 4:8–10; D&C 88:6; 121:8; 122:5–8; Isa. 50:6 [e]Psa. 8:4–8

deceived, but the woman being deceived was in the transgression. Notwithstanding, she shall be saved in child bearing, if they continue in faith, and charity, and holiness, with sobriety."[f] The enemy of all righteousness deceived the woman[g] and Adam went with her that man might be,[h] and that she might be saved in child-bearing.[98]

THE KNOWLEDGE OF GOOD AND EVIL

Adam assisted in forming this Earth and agreed to fall when He came here and He fell that man might be.[a, 36] Adam and Eve knew that they would be tempted and fall — they had been on an earth before, and they knew it would be necessary for them to fall — they understood it perfectly.[24] There was a previous understanding, and the whole plan was previously calculated, before the Garden of Eden was made,[b] that He would reduce His posterity to Sin, Misery, Darkness, Wickedness, Wretchedness, and to the power of the Devil, that they might be prepared for an Exaltation, for without this they could not receive one.[c, 30] "Adam fell that man might be, [and] men are that they may have joy,"[d] but if they knew no joy they would have no sorrow, and if they did not know misery they would not know happiness. For man must experience one in order to comprehend and know the other. Jesus had to descend below all things in order to ascend above all things.[e] I am fully convinced that all our sorrows and troubles will work out for us a far more exceeding and eternal weight of glory.[f, 5]

Our Heavenly Father is subjecting us to sin, misery, pain, and death for the exquisite enjoyment of an exaltation.[116] The curtain is shut down before us, and the vision of our minds is closed up for [a day of] . . . trial . . . [in order that we may] prove ourselves, and to show whether, while passing through darkness and affliction, in ignorance and with clouds of unbelief over us, after being made acquainted with the things of God, we will persevere and be firm to

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[f] 1 Tim. 2:14–15 [g] Gen. 3:1, 13 [h] 2 Nephi 2:25; Moses 5:11; 1 Tim. 2:14 [a] 2 Nephi 2:25 [b] 1 Peter 1:19–20; Eph. 1:14; Acts 2:23; Rev. 13:8; Luke 22:22; Eth. 3:14; Moses 4:2; Abraham 3:27; Moses 5:5–8 [c] 2 Nephi 2:11–27; Moses 5:4–12; 6:48–67; 1 Peter 1:19–20; Rom. 5:12–21; John 1:29 [d] 2 Nephi 2:25 [e] Eph. 4:8–10 [f] Rom. 8:17

our faith, and so prove ourselves worthy to receive a glorious resurrection,[g] a change to a more exalted state of being than we can possess and enjoy here on this earth . . . . . Here we are, we are God's children,[h] and we are brought forth to give us an experience, that we may know Good from Evil,[i] Light from Darkness; that we may know how to serve God; that we may know why and wherefore we should refuse the Evil and choose the Good. . . . . The Lord sends forth His intelligent children on the face of the earth to prove whether they are worthy to dwell with Him in eternity.[169] Father Adam knew in the beginning how many of His posterity would receive a Celestial Glory and who they were and also a Terrestrial and a Telestial. Yet man had his agency to act, choose and refuse Good or Evil as seemed him good and he would be rewarded according to his works.[36]

There is a reason and cause why there is a Tempter and why Sin, Evil and Misery has entered the world, it is that man may be proven in this state of existance[j] and learn Good and Evil by contrast, for there are many things man cannot learn upon any other principle.[k]. . . .[24]

The opposite principle to Good — the Devil, the Serpent, the Evil, was placed upon the earth that man might know the Good from the Evil for without an experience in these things man could not know the one from the other.[36]

It is necessary to know Evil, for men that do not know Evil do not know Good. We have to know one in order to understand and comprehend the other.

We once were in the presence of God in Heaven[l] — why did not the Lord keep us there when He had us there? Because it was necessary that we should be tried and proven and know Good and Evil, that we might be Exalted, for we cannot be Exalted without it.[m] Would it not be folly for our Heavenly Father to cause us to suffer without its doing us any good? We will not charge the Lord with folly — then it is for our good and benefit that Good and Evil exist, that we may be tried in all things, that we may obtain the glory which Adam has obtained.[24]

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[g]D&C 88:29–31; Heb. 11:35; *TPJS* 170–171 [h]Psa. 82:6; Rom. 8:16–17 [i]2 Neph 2:11–27; Gen. 2:9, 16–17; Moses 5:10–11; Pro. 3:13–22; 4:5–11 [j]Rev. 2:10 [k]2 Nephi 2:11–25; Moses 5:10–11 [l]John 3:13; Heb. 12:9; Gen. 2:1, 4–5; Moses 3:4–5; Jude 6; Abraham 3:22–28 [m]Abraham 3:24–25

Those who are enlightened by the *Spirit of Truth*,[n] have no difficulty in seeing the propriety and the benefit to us of this state of things . . . . If man could have been made perfect, in his double capacity of body and spirit, without passing through the ordeals of mortality, there would have been no necessity of our coming into this state of trial and suffering. Could the Lord have glorified His children in spirit, without a body like His own,[o] He no doubt would have done so.

We read that there is nothing impossible with God.[p] In a broad sense there is not; but in another sense there are things He never attempted and never will. He will not exalt a spirit to Thrones, to Immortality, and Eternal Lives, unless that spirit is first clothed in mortal flesh, and with it, passes through a mortal probation, and overcomes the world, the flesh, and the Devil through the Atonement made by Jesus Christ and the power of the Gospel.[q, 116]

When I look at the economy of Heaven my heart leaps for joy, and if I had the tongue of an angel,[r] or the tongues of the whole human family combined, I would praise God in the Highest for His great wisdom and condescension in suffering the children of men to fall into the very sin into which they have fallen, for He did it that they, like Jesus, might descend below all things and then press forward and rise above all.[s]. . .

I have heard that the celebrated Mr. Beecher, of Brooklyn, once said that the greatest misfortune that could ever happen to man was to be born; but I say that the greatest good fortune that ever happened or can happen to human beings is to be born on this Earth, for then Life and Salvation are before them; then they have the privilege of overcoming Death, and of walking Sin and Iniquity under their feet, of incorporating into their daily lives every principle of Life and Salvation and of dwelling eternally with the Gods.[138]

The reason of our being made subject to Sin and Misery, Pain, Woe, and Death, is that we may become acquainted with the opposites of Happiness and Pleasure. The absence of Light brings

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[n]John 14:17; 15:26; 16:13; 1 John 4:6; D&C 88;66; 93:11, 23, 26; 107:71; *UPR* 15:1–5 [o]Gen. 18:1–8; Moses 6:9 [p]Matt. 19:26; Mark 10:27; Luke 1:37; 18:27; Gen. 18:14; Matt. 17:20 [q]Alma 11:34; Heb. 6:4, 18; D&C 88:21–24, 34–39; 130:20–21 [r]2 Nephi 31:13–14; 32:2 [s]Eph. 4:8–10; D&C 88:6; 122:8

Darkness, and Darkness an appreciation of Light; Pain an appreciation of Ease and Comfort; and Ignorance, Falsehood, Folly, and Sin, in comparison with Wisdom, Knowledge, Righteousness, and Truth, make the latter the more desirable to mankind. Facts are made apparent to the human mind by their opposites. We find ourselves surrounded in this mortality by an almost endless combination of opposites, through which we must pass to gain experience and information to fit us for an Eternal Progression.[116]

Is it necessary we should suffer? Yes, it is just as necessary that the Saints should be persecuted, afflicted, cast down and suffer, as anything else in the providences of God that is dealt out to them. We might as well talk to a person about colors who is born blind, as to talk to a person of no experience of what they feel, and of the sympathy they cherish for beings whose afflictions they have never suffered.[f] You might as well ask the man stone blind what the sunshine is like; he would be as apt to tell you it looked like the sound of a violin, as to say anything else about it. Or it is as reasonable to ask a person deprived of taste, the flavor of fruit or any other kind of food. You see that it is necessary to have experience, for how could you distinguish colors through the retina of the eye if you were blind, or the properties and flavors of vegetables and fruits if you were destitute of taste? If you were destitute of smell you might as well smell at a toadstool as at the most beautiful flavored peach or apple that ever grew. So, it is just as great a folly to talk about being exalted in the Kingdom of God without passing through all the Affliction, Privation, and Distress that mortal man can pass through on Earth. As the eye is necessary to discern colors, the sense of smell to appreciate the flavors of fruit and flowers, and the sense of taste that of food, so experience in Suffering etc. is necessary to enable us to appreciate and enjoy the Exaltation we anticipate. You cannot receive an exaltation without you first know[ing] how to appreciate it.

If you take an idiot that is so far sunk in idiocy as to be entirely incapable of understanding, seeing, hearing, tasting, and smelling, and place him upon an earthly throne, clothed in the robes of state

[f] Heb. 2:14–18; 4:15; 5:2; Mark 4:1

and tell him he has dominion over a great nation, would he feel any different than he would on a dung hill clothed in filthy rags?[u] You might as well sit him on a stool in the stable, and tell him to count, or play with the straws, and he will experience as much, taste as much, see and hear as much, know and enjoy as much as he would seated upon a throne as the king of a great nation. He should be equally as useless, as inactive, and look as foolish seated upon an Eternal Throne as everlasting kings without experience in earthly sufferings, toil and fatigue.

How are you going to get your knowledge if not by your experience? That which you have experienced you know.[v]. . . . .

Do you not think it is necessary to have an experience in all things pertaining to life, which will enlarge the capacity of man for a higher sphere of action? If you do not think so, solve the following problem. Why did the Lord Almighty have Lucifer up in Heaven to contend with Him?[w, 29]

No organized beings are prepared to become associated with or crowned Heirs in the Celestial Kingdom, until they have passed through these ordeals and have drank of the bitter cup[x] to the dregs, so that they know and understand Good from Evil. There was not knowledge enough in the whole world to tell even that, until it was again revealed through Joseph the Prophet.[y] The very best of them would marvel why God suffered Lucifer or the Serpent to tempt Mother Eve. That always has been a great mystery to the world, and is to this day, with the exception of the knowledge that has gone forth from the Lord through his Prophet Joseph, and then through the Elders of Israel, who have plainly taught many doctrines that were previously a perfect mystery to the people, though they have now adopted many of them into their faith; but they will not give us credit for them.

Before the Gospel revealed the introduction of Sin to this planet, it was a great marvel even to the most learned, and they would ask, "Why was it so? — is it not strange?" and would rest with the expression, "It was suffered to be so." While reasoning or familiarly conversing with one another, let the question be asked, "Why

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[u]1 Sam. 2:8; Ezra 5:11; Psa. 113:7; Luke 14:35; Isa. 64:6 [v]Rom. 5:2–5 [w]Jude 6; 2 Peter 2:4; Heb. 1:6; Moses 4:1–4; Abraham 3:27 [x]3 Nephi 11:11; D&C 19:18 [y]2 Nephi 2:11–27; Moses 5:10–11

was Eve suffered to partake of the Forbidden Fruit?" and the invariable reply was, "I cannot answer that question: it seems that it was so, and it appears to be a great pity." That is all the knowledge there is in the world on that point. The starting-point they have not learned — that no intelligent being could be exalted with the Gods without being subjected to the temptation of Sin, that he might know and understand the power of the Adversary, the opposite to Goodness; for it is written that "There must needs be an opposition in all things."[z] The world have not yet learned that simple Truth.[55]

The human family are enveloped in ignorance, so far as the origin and object of their existence here is concerned. Their ignorance, superstition, darkness and blindness are very apparent to all who are in the least enlightened by the Spirit of Truth.[aa] They seek to hide themselves in ignorance and blindness rather than learn who they are and the object of their being here.[144] The greatest, the best, the most educated, and the most profound theologians on the earth, who have obtained their learning by reading and study, had no correct knowledge of what is in the Bible about God, angels, sin, righteousness, and many other important subjects, until Joseph Smith made it known. . . . . In comparison to what is plainly revealed, the world of mankind are almost entirely ignorant of those principles which to them are of the greatest importance.[8]

Why [is it that the Christian world has] wandered so far from the path of Truth and Rectitude? Because they left the Priesthood and have had no guide, no leader, no means of finding out what is True and what is not True.[ab] It is said the Priesthood was taken from the Church, but it is not so — the Church went from the Priesthood.[129] The Mother Church and all her daughters have transgressed the laws, every one of them; they have changed almost every ordinance of the House of God; and not only so, but like the children of Israel in olden days, they have broken the covenants made with the fathers.[ac] We are bold to say this and we will take . . . the Bible for our standard and proof.[131]

There is quite a difference between me and the man who stands up to teach the people what he says is the Way of Life and Salvation,

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[z] 2 Nephi 2:11 [aa] 1 Cor 2:9–15 [ab] *TPJS* 364 [ac] Isa. 24:5

and who has transgressed every law that God ever gave, who has changed every one of the ordinances of His house, and broken every covenant that He has made with the children of man.[ad] What do you know, Mr. Divine, about Glory, Exaltation, Happiness and Eternal Lives? I will answer for him, and say, nothing at all. What do you know about God? Nothing at all. What do you know about His dwelling-place? Nothing at all. What about His person? Nothing at all. Pardon me for making these expressions, but look on this stage which I have brought before the congregation . . . . What a spectacle it presents.[162]

THE FOREORDAINED ATONEMENT

The sectarian world with the knowledge they have would, if it were in their power, sweep the fall of man, death, pain, sorrow and affliction with all their attendant evils into oblivion and cause man to have lived eternally as he was before the Fall, that he might never have seen Death. But such a course would in the end have been the greatest curse that could have been heaped upon man, for by so doing it would entirely have frustrated the design of the Almighty in the creation of man[a] and blocked up the way for his Exaltation, Glory and Greatness. And the Lord understood the subject so well before either the world or man was formed that a Savior was provided in the Lamb slain from before the foundation of the world[b] to redeem man from Eternal Death so that by man . . . the debt of the Fall [was paid.][5]

The transgression of our first parents was absolutely neces-sary. . . . Then I ask, is there a debt contracted between the Father and His children? There is. Our first parents transgressed the law that was given them in the Garden; their eyes were opened. This created the debt. What is the nature of this debt? It is a Divine debt. What will pay it? I ask, is there anything short of a Divine sacrifice that can pay this debt? No, there is not.[148] Jesus could not have redeemed this Earth had he been begotten of earthly parents. No, he

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[ad]Isa. 24:5 [a]Moses 5:10–11 [b]1 Peter 1:19–20; Acts 2:23; Rev. 13:8; Luke 22:22; Eth. 3:14; Moses 4:1–4; Abraham 3:27

must be begotten of an Eternal Being,[c] so as to have the power of redemption. If Christ had been a son born of earthly parents he could not have saved us.[170] Jesus Christ is . . . actually the Son of our Father [in Heaven][d]. . . he is the Savior of the world, and was appointed to this before the foundations of this Earth were laid.[143]

I say this to gratify myself, and to gratify my brethren and sisters. A Divine debt has been contracted by the children, and the Father demands recompense. He says to His children on this earth, who are in sin and transgression, it is impossible for you to pay this debt; I have prepared a sacrifice; I will send My Only Begotten Son to pay this Divine debt.[e] Was it necessary then that Jesus should die? Do we understand why he should sacrifice his life?[f, 148] We read . . . in the New Testament that a man was sacrificed for the sins of the people. If he had not shed that blood which was given to him in the organization of his body or tabernacle, you and I could have had no remission of sins.[7] When you do away with the blood of the Savior, you do away with all the Gospel and Plan of Salvation[g] . . . . . If we do not believe that it was necessary for Christ to shed his blood to save the world, where is our Church? It is nothing![124]

I wish to say . . . to the Christian world, that the moment the atonement of the Savior is done away, that moment, at one sweep, the hopes of Salvation entertained by the Christian world are destroyed, the foundation of their faith is taken away, and there is nothing left for them to stand upon. When this is gone all the revelations God ever gave to the Jewish nation, to the Gentiles and to us are rendered valueless and all hope is taken from us at one sweep.[146]

Our Lord Jesus Christ — the Savior, who has redeemed the world and all things pertaining to it, is the Only Begotten of the Father pertaining to the flesh. He is our elder brother, and the heir of the family, and as such we worship him. He has tasted death for every man, and has paid the debt contracted by our first parents.[h, 129]

The Salvation and Redemption wrought out by the Savior is for us — it was purchased[i] for us. The character we have been hearing

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[c]Luke 1:26–35; 3:23 [d]Luke 1:32, 35; Mark 5:7 [e]John 3:16–17; 1 John 4:9; Rom. 8:32; Moses 5:6–8; 1:6 [f]Isa. 53:6; Matt. 8:17; 20:28; 26:28; Luke 22:19; John 6:51; Rom. 3:25; 5:9, 11; Heb. 2:9; 7:27; 9:28; 1 Peter 3:18; 1 John 1:7; 2:2; 3:5; 4:10 [g]Matt. 26:28; Luke 22:19–20; John 6:51; Rom. 5:9; Heb. 2:9; 7:27; 1 John 1:7; Mosiah 3:16; Hel. 5:9; Moroni 10:33; Moses 5:7; D&C 38:4 [h]Moses 5:5–8; Rom. 5:8–21; 1 Cor. 15:21–22 [i]Acts 20:28; Eph. 1:14

of is our Savior and Redeemer — the Savior of the whole world of mankind, and of all creatures pertaining to the earth, and the earth itself, for all will be redeemed by the blood of the Son of God.[j, 157]

The idea that the Son of God, who never committed sin, should sacrifice his life, is unquestionably preposterous to the minds of many in the Christian world. But the fact exists that the Father — the Divine Father, whom we serve — the God of the Universe — the God and Father of our Lord Jesus Christ[k] and the Father of our spirits,[l] provided this sacrifice and sent His Son to die for us;[m] and it is also a great fact that the Son came to do the will of the Father[n] and that he has paid the debt, in fulfillment of the Scripture which says, "He was the Lamb slain from the foundation of the world."[o, 148] The Son of God descended below all things that he might reach every man and that he might return to the Father and have power over all things.[p, 2]

I shall see the day when every son and daughter of Adam will bow the knee, and every tongue confess that Jesus is the Christ,[q] the Son of God, the Savior of the world — that to him we owe our lives, and that we are indebted to him, and through him to the Father, for every blessing we enjoy. They will acknowledge his right to rule and govern, King of Nations, as he does King of Saints.[r, 71]

Brother Hooper has stated that he has charity. Every good man has; but there are only a few men on the earth who understand the charity that fills the bosom of our Saviour.[81]

I testify that Jesus is the Christ, the Savior and Redeemer of the world; I have obeyed his sayings, and realized his promise, and the knowledge I have of him, the wisdom of this world cannot give, neither can it take away.[172] My faith is placed upon the Lord Jesus Christ, and my knowledge I have received from him.[35]

God has done everything we could ask, and more than we could ask. The errand of Jesus to Earth was to bring his brethren and sisters back into the presence of the Father;[s] He has done His part of the work, and it remains for us to do ours. There is not one thing that the Lord could do for the Salvation of the human family that He

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[j]1 Cor. 15:21–22 [k]John 20:17 [l]Heb. 12:9; James 1:17; Num. 16:22; 27:16; Deut. 32:6–18 [m]John 3:14–16; 1 John 4:9–10; Matt. 20:28; Mark 10:45; 1 Tim. 2:6 [n]John 4:34; 5:30; 6:38 [o]Rev. 13:8; 1 Peter 1:19–20; Eph. 1:4; Acts 2:23; Rev. 13:8; Luke 22:22; Eth. 3:14; Moses 4:2; Abraham 3:27; Moses 5:5–8 [p]1 Cor. 15:25–28; Eph. 1:17–22; Heb. 2:6–11; Phil. 2:5–11 [q]Phil. 2:10–11 [r]Rev. 17:14; 19:16 [s]John 17:2, 6–24

has neglected to do; and it remains for the children of men to receive the Truth or reject it;[t] all that can be accomplished for their Salvation, independent of them, has been accomplished in and by the Savior.[u] It has been justly remarked this afternoon that "Jesus paid the debt; he atoned for the original sin;[v] he came and suffered and died on the cross." He is now King of Kings and Lord of Lords,[w] and the time will come when every knee will bow and every tongue confess, to the glory of God the Father, that Jesus is the Christ.[x] That very character that was looked upon, not as the Savior, but as an outcast, who was crucified between two thieves[y] and treated with scorn and derision, will be greeted by all men as the only Being through whom they can obtain Salvation.[139]

The Latter-day Saints believe in Jesus Christ,[z] the Only Begotten Son of the Father, who came in the meridian of time, performed his work, suffered the penalty and paid the debt of man's original sin by offering up Himself,[aa] was resurrected from the dead, and ascended to His Father;[ab] and as Jesus descended below all things, so He will ascend above all things.[ac] We believe that Jesus Christ will come again, as it is written of Him: "and while they looked steadfastly toward Heaven as He went up, behold two men stood by them in white apparel; which also said, ye men of Galilee why stand ye gazing up into Heaven? This same Jesus which is taken from you into Heaven, shall so come in like manner as ye have seen Him go unto Heaven."[ad]

Strange as it may appear to many we believe that Jesus Christ will descend from Heaven to Earth again even as He ascended into Heaven. "Behold, He cometh with clouds, and every eye shall see Him, and they also which pierced Him: and all kindreds of the earth shall wail because of Him."[ae] He will come to receive His own, and rule and reign King of Nations as He does King of Saints;[af] "For He must reign, till He hath put all enemies under His feet. The last enemy that shall be destroyed is Death,"[ag] He will banish Sin from the earth and its dreadful consequences, tears shall be wiped from every eye[ah] and there shall be nothing to hurt or destroy in all God's holy mountain.[ai, 117]

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[t]Mark 16:15–16; Matt. 28:19–20; John 14:15, 21–24; 15:10; Matt. 5:19–20 [u]Rev. 20:12–13; James 1:22–26; 2:14–26 [v]1 Cor. 15:21–22 [w]Rev. 17:14; 19:16 [x]Phil. 2:10–11 [y]Matt. 27:38; Mark 15:27; Isa. 53:9, 12 [z]PGP 61:1 [aa]1 Cor. 15:21–22 [ab]John 20:17; Mark 16:19; Acts 7:55–56 [ac]Eph. 4:8–10 [ad]Acts 1:10–11 [ae]Rev. 1:7 [af]Rev. 17:14; 19:16 [ag]1 Cor. 15:25–26 [ah]Rev. 7:17; 21:4 [ai]Isa. 9:11

The Saviour has not finished his work, and cannot receive the fulness of his glory until the influence and power of the wicked are overcome and brought into subjection.[79] When he again visits this earth,[aj] he will come to thoroughly purge his kingdom from wickedness,[ak] and, as ruler of the nations, to dictate and administer to them as the heir to the Kingdom;[al] and the Gentiles will be as much mistaken in regard to his second advent as the Jews were in relation to the first.[79]

THE FALL OF EARTH

This Earth is our home, it was framed expressly for the habitation of those who are faithful to God, and who prove themselves worthy to inherit the Earth when the Lord shall have Sanctified, Purified and Glorified it and brought it back into His presence, from which it fell far into space. Ask the astronomer how far we are from the nearest of those heavenly bodies that are called the fixed stars. Can he count the miles? It would be a task for him to tell us the distance.[169] When the people [who live on other] . . . planets look to see us — if they have glasses powerful enough (and I suppose they do have) they will see but a little speck like a speck that we see in the water. This earth is like a mote . . . [when compared] to some other planets . . . . .

What is in the sun? Can astronomers tell who lives there? No. Astronomers say it is 95 millions of miles from the earth to the sun and [yet] its heat is so great [that it makes] us want to get up on high ground. Now know that millions of inhabitants dwell there. [The sun] is filled with the glory of the Gods. Our God is a consuming fire[a] [and He dwells in Eternal Burnings][170] [and it is for this reason that] no mortal man has ever seen God in His glory . . . and lived.[b, 116] The fixed stars are glorified worlds [which are] filled with beings who are passing through degrees of perfection.[c] Every one of those spheres is a glorified sun and has its people and has a ruler god.[170]

[aj]Matt. 24:3–6; 29–30; Acts 1:10–11; 3:19–21 [ak]Jude 14–15; Matt. 16:27; 25:31–32 [al]1 Tim. 6:15; Rev. 17:14; 19:16; Heb. 1:2; Rom. 8:17 [a]Deut. 4:24; Heb. 12:18, 29; Ex. 24:9–17; Isa. 33:14–17; D&C 130:7–9; 137:1–3; 1 Cor. 15:41–42; D&C 76:70, 92–96; Matt. 13:43 [b]Moses 1:5, 11; Ex. 33:20; Judges 13:22; D&C 67:11–12; Heb. 12:14; D&C 84:18–24; JSH 1:17; Gen. 32:30 [c]Heb. 1:2; 11:3; D&C 76:24, 39; 93:10; 132:55, 63; Moses 1:33–39; Abraham 3:1–13

When the earth was framed and brought into existence and man was placed upon it, it was near the throne of our Father in Heaven. And when man fell — though that was designed in the economy, there was nothing about it mysterious or unknown to the Gods, they understood it all; it was all planned — but when man fell, the earth fell into space, and took up its abode in this planetary system, and the Sun became our light. When the Lord said — "Let there be light,"[d] there was light, for the earth was brought near the Sun that it might reflect upon it so as to give us light by day, and the Moon to give us light by night. This is the glory the earth came from, and when it is glorified it will return again unto the presence of the Father, and it will dwell there.[e, 169] The Earth when it fell went millions of miles from the presence of God and when it returns back it will go millions of miles from its present position to where it came from.[f, 118] The Lord Jesus Christ, our elder brother,[g] the Saviour of the world, the Heir of the Family;[h] when he has put down Satan,[i] and destroyed Death, then he will say, come let us go home into the presence of the Father.

What will become of the world then? It will be baptized with fire.[j] It has been baptized with water,[k] and it will then be cleansed by fire,[l] and become like a sea of glass,[m] and be made Celestial;[n] and Jesus Christ our elder brother will take the whole Earth, with all the Saints and go with them to the Father[o] even to Adam.[30]

All that is required is wait, and abide your time, and we will convert this Earth into a Heaven, and by and by the sin and the wretchedness that has afflicted the human family, and followed their tracks from the time of the Fall until now, and the pain and anguish will be wiped out from the earth, and it will be beautiful become Celestialized, and John the Revelator says he saw it like a sea of glass.[p, 86]

All the spirits organized to come to this world will be upon this Earth, and round about it, and attached to it forever and forever without end, they [are] on it, in it, around about it, either in the body

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[d]Gen. 1:3 [e]D&C 88:17–20, 25–26; 77:1 [f]*TPJS* 181 [g]Rom. 8:29; D&C 93:21 [h]Heb. 1:2 [i]D&C 88:110–116; Rev. 12:7–11 [j]Matt 3:11; Luke 3:16; 2 Nephi 31:13–14; 3 Nephi 9:20; 12:1; 19:13; Mor. 7:10; Eth. 12:14; D&C 19:31; 20:41; 33:11; 39:6; Moses 6:66 [k]Gen. 17:10–24 [l]Mal. 4:1; Matt. 3:10–12; 7:19; Luke 3:16–17; 3 Nephi 25:1; D&C 97:26; 101:66; 130:7; 133:41, 64; JSH 1:37 [m]Rev. 4:6; 15:2; D&C 77:1; 130:7 [n]D&C 76:70, 92; 78:17–22 [o]D&C 45:56–59; 78:17–22; 76:70, 92–94 [p]Rev. 4:6; 15:2; D&C 77:1; 130:7

or out of the body. Good spirits and bad spirits are attached to this world until they receive their final destination. A great many think that when they die their spirits go to the sun, or to the moon or to some of the starry worlds; our spirits are brought forth in the spirit, in the spirit world to inhabit this Earth, to take tabernacles and dwell on this Earth; they belong to it, and will be on it and round about it from this time hence forth and forever. Those who are made partakers of the bliss and happiness to receive crowns in the Celestial Kingdom will have this Earth for their possession. And what will become of the others? I do not know anything more about it. One of the old Apostles has told us that the Lord Jesus Christ will destroy death, hell, and the Devil, but after they are destroyed I do not know what he does with them; neither do I trouble myself about it. It is enough for me to know that the spirits inhabit this Earth; it is a blessing to them, and the Ancients looked forth with anxiety to the resurrection of their bodies; they did not expect to emigrate to some other planet, but in leaving this [Earth] they knew they were going from home.[16]

Those who keep this their second estate,[q] and do honor to their being, and answer the design of their creation, shall be exalted to inhabit the earth, and live upon it when it shall be celestial[r] and be brought back into the presence of God, there to dwell forever and ever.[30]

The Latter-day Saints throughout the valleys in these mountains and throughout the world ought to be learning what they are on this earth for. They are here to increase and multiply,[s] to enlarge, to gather the House of Israel,[t] redeem Zion,[u] build up the Zion of our God, and to promote that eternal intelligence that dwells with the Gods, and begin to plant it in this earth, and make it take root downward and bring forth fruit upward to the glory of God, until every obnoxious principle in the hearts of men is destroyed, and the earth returns to its paradisiacal state,[v] and the Lord comes and dwells with this people, and walks and talks with them as He did with Father Adam.[77]

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[q] Jude 6; 2 Peter 2:4; Moses 4:1–4; Abraham 3:17–28 [r] D&C 77:1; 88:17–20, 25–26; Rev. 21:1 [s] Gen. 1:28 [t] PGP 61:10; D&C 110:11; 45:24–25; Isa. 11:11–12 [u] D&C 113:7–10 [v] PGP 61:10; Moses 7:18–27, 58–69; Rev. 21:1–27

O ye gentiles, let me tell you that . . . you will see the day when you will wish that you were "Mormon" Elders. By-and-by the Elders of Israel will have gold and silver for plates, cups, saucers, and etc.; and when we have adorned and furnished our houses, we will have gold and silver to pave our streets,[w] and their enemies will be in hell, unable to raise a descent fiddler there, or any liquor, for it will all burn up, and every decent fiddler will go into a decent kingdom: we will have them. We are going to have the Kingdom of God and the fulness thereof,[x] and all the heights and depths of Glory, Power, and Knowledge; and we shall have fathers and mothers, and wives and children.[y,82]

None [will] inherit this earth when it becomes celestial and translated into the presence of God but those who would be crowned as Gods and able to endure the fulness of the presence of God, except they might be permitted to take with them some servants for whom they would be held responsible — all others would have to inherit another kingdom even that kingdom agreeing with the law which they had kept[z] — yet . . . [I believe] they will eventually have the privilege of proving themselves worthy and advancing to a celestial kingdom,[aa] but it will be a slow progress.[39]

We are trying to build up Zion, first in [our] hearts, then in our houses, and in our neighborhoods, and by and by we expect to return to the place where God built the Garden of Eden. Do you know where that is? It is in Jackson County, Missouri. Now don't any of you run crazy about it and be scared, and do not jump up so high in the air that you will fall down and hurt yourself. Be careful, be modest, mild, sincere with yourselves, and let the Lord have His own, and come to the conclusion that if He built it there it is none of my business. Can any of the divines of the day tell where it will stand? No. Where will it stand? On Jackson County, Missouri, North America. Here the people are trying to build up Zion in their hearts, in their houses and in their neighborhoods. Are we Saints yet? We are trying to be and when we are instructed enough and have purified ourselves enough we will return to that place where the Lord commenced His work and where He will finish it. . . . Will

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[w]Rev. 21:21 [x]Dan. 2:44; 7:9–27 [y]Matt. 19:29; Mark 10:29–30; D&C 132:55 [z]D&C 88:17–39 [aa]*TPJS* 346–347; D&C 19:3–12

the Lord destroy this Earth? No, He is going to baptize it with fire and with the Holy Ghost to prepare it to come into His presence again.[88]

The world is wrong and we have to right it under the direction of Heaven. For this purpose are we located upon the land of Zion, and the land of Zion is North and South America[ab] — the land where our Heavenly Father made His appearance and planted the Garden of Eden.[ac] This land is choice above all other lands upon the face of the earth.[106]

THE IMACULATE CONCEPTION OR THE SON OF GOD

One thing has remained a mystery in this Kingdom up to this day. It is in regard to the character of the well beloved Son of God, upon which subject the Elders of Israel have conflicting views..... I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing. . . . . Again, they will try to tell how the divinity of Jesus is joined to his humanity,[10] and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views.

Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made,

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[ab] *TPJS* 362 [ac] D&C 116; Reed Peck manuscript, Special Collections, University of Utah Library

I believe. You will excuse me, but I have thus thought many a time.[47]

Is it a mystery to the Christian world that Jesus is the Son of God, and still the Son of Man? Yes it is, it is hidden from them, and this fulfils the Scripture — "If our gospel be hid, it is hid to them that are lost,"[a] who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them.[165]

The question has been, and is often, asked, "Who it was that begat the Son of the Virgin Mary." The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the Father of an illegitimate son, in the person of Jesus Christ! The infidel fraternity teach that to their disciples.[10]

The man Joseph, the husband of Mary, did not, that we [have] know[ledge] of, have more than one wife, but Mary the wife of Joseph had another husband. On this account infidels have called the Saviour a bastard. This is merely a human opinion upon one of the inscrutable doings of the Almighty. That very babe that was cradled in the manger, was begotten, not by Joseph, the husband of Mary, but by another Being. Do you inquire by whom? He was begotten by God our Heavenly Father.[b, 121]

What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary?[165] All the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this. . . . When the time came that . . . the Saviour should come into the world and take a tabernacle, the Father came Himself and favored that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of his spirit, by the same Being who is the Father of our spirits, and that is all the organic difference between Jesus Christ and you and me.[47]

We have been hearing that Jesus Christ is our elder brother. Yes, he is one of us — flesh of our flesh — bone of our bone[c] — and [he]

[a]2 Cor. 4:3 [b]Luke 1:35; 8:28; John 10:33–36; 9:35 [c]Eph. 5:30

became a partaker with us of all that is earthly.[d] He also inherited a greater portion of the divine nature than we can possess in this life. He was the son of our Heavenly Father, [just] as we are the sons of our earthly fathers.[e, 102] We are blessed with the Words and Way of Life, through the Gospel, by one who has designed to call us brethren — not by adoption, in the strict sense of the word, but is flesh of our flesh and bone of our bone.[f, 65] The birth of the Saviour was as natural as are the births of our children; it was the result of natural action. He . . . was begotten of his Father, as we were of our fathers.[78] When . . . [Jesus] took a tabernacle, it was begotten by his Father in Heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve.[10]

Brother Kimball told us this morning, Jesus was begotten of the Father, born of the Virgin Mary, and he possessed a body like you and I. A great many have talked about it. Divines have exhausted all the powers of their minds upon it in the days of the reformation. You can read their writings, and no doubt you have read them, and what do they know about it? Nothing at all. Ask the divinity of this age how Jesus came upon the earth, and can they tell? No. They tell you a thousand things, and they are all wrong.

Jesus Christ came here because his Father came here and he was begotten of the Father, and he was born of the virgin Mary as my mother bore me and as my father begot me and as you begot your children. What, is it possible that the Father of Heights,[g] the Father of our Spirits,[h] could reduce Himself and come forth like a man? Yes, He was once a man like you and I are and was once on an earth like this, passed through the ordeal you and I pass through. He had His Father[i] and His Mother and He has been Exalted through His faithfulness, and He is become Lord of all. He is the God pertaining to this Earth. He is our Father.[88]

The Being whom we call Father was the Father of the spirit of the Lord Jesus Christ,[j] and He was also his Father pertaining to the flesh.[k] Infidels and Christians, make all you can of this statement. The Bible, which all Christians profess to believe, reveals that fact, and it reveals the truth upon that point, and I am a witness of its truth.

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[d]Phil. 2:5–8 [e]Luke 1:32, 35; Mark 5:7 [f]Eph. 5:30 [g]James 1:17; Deut. 32:5–6 [h]Heb. 12:9 [i]Rev. 1:6; *TPJS* 169–170 [j]*see* note *e* p. 35 [k]Matt. 23:9; John 20:17; Heb. 12:9; Rom. 8:29; Luke 1:26–35; John 10:33–36

The Apostles who were personally acquainted with Jesus Christ did know and understand what they wrote, and they wrote the truth.[67]

If Jesus should veil His Glory and appear before you as a man, and witness of himself as being the image of his Father, would you believe that . . . he told you the truth? And . . . would you not wonder exceedingly to hear that our Father and God is an organized being after the fashion of man's organization in every respect? . . . One of the prophets describes the Father of us all, saying, "I beheld till the thrones were cast down, and the Ancient of Days did sit, whose garment was white as snow, and the hair of His head like the pure wool; His throne was like the fiery flame," etc. The prophet further says, "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him," etc. Again, "and, behold, one like the Son of Man came with the Clouds of Heaven and came to the Ancient of Days, and they brought him near before Him."[l] Now, who is this Ancient of Days? You may answer this question at your pleasure, I have already told the people. But the Saviour would answer the question as to the appearance of the Father of us all, by saying, "Look at me, for I am the very express image of my Father."[m] . . . . . God is our Father,[n] Jesus Christ is our Elder Brother,[o] and we are all brethren, and of one family.[p, 116]

WHO IS JESUS?

Many inquiries will be made about the Saviour, such as, "Who is he? Is he the Father of Adam? Is he the God of Adam?" [Some in their disbelief will quote a statement of the Prophet Joseph Smith wherein he said that,] "When Christ has finished his labor and presented it to his father, then he, Adam will receive a fullness."[a] That is all easily understood by me. He cannot receive a fullness of the kingdoms He has organized until they are completed. If He sends His servants off to the right and to the left to perform a certain labor, His Kingdom is not complete, until His ministers have accomplished everything to make His kingdom complete and

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[l]Dan. 7:9–10, 13 [m]John 14:9; Heb. 1:1–3 [n]Psa. 82:6; Matt 23:9 [o]Rom. 8:29 [p]John 20:17; Eph. 3:14–15 [a]*TPJS* 169, 157, 167, 347–348

returned home again.[b, 30] The Saviour came to the Father, the Ancient of Days and presents to the Father the kingdoms of this world all in a saved condition except the son of perdition[c] and he says, "Here Father, here they are and I with them."[170] Many inquire, "Who is this Saviour?"[30] He was the first of the children of Adam who was resurrected on the earth to die no more.[d, 27]

THE FATHER OF THE SON

I will notice another idea touching the Holy Ghost begetting the Son of God. . . . . I silenced this erroneous doctrine a year ago last fall conference.[a] It was, I think, when a dispute arose among some of our best Elders, as to who was the Father of the Son of Man pertaining to the flesh.[b] Some contended it was the Holy Ghost, and some that it was Eloheim. When I spoke upon it in this stand before a conference of Elders, I cautioned them when they laid their hands upon the people for the gift of the Holy Ghost, according to the instructions of the Saviour, to be very careful how they laid hands upon young women, for if it begat a child in the days of the Virgin Mary, it is just as liable to beget children in these days. It has all the power in this day that it had then, it has lost none. . . . . .

Who was it that spoke from the Heavens and said, "This is My beloved Son, hear ye him?"[c] Was it God the Father? It was. The Apostles bear testimony that such a voice was actually heard [saying], "This is My beloved Son," and if it is true [that] the Holy Ghost begat him, I would add, "which was begotten by one of My neighbors, hear ye him." Who was the Saviour begotten by? Oh, by his Father or his brother, or some other person. So the Holy Ghost begetting the Saviour looks [like] to me. It makes me think of a story I heard in a dramatical performance once, that a certain individual was born of one of his aunts, but he had no mother. It appears as reasonable to me to say a cousin or a fellow laborer of the Saviour begat him, as to say the Holy Ghost begat him. Who did beget him?

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[b]Matt. 22:2–14 [c]John 17:12 [d]1 Col. 1:18; 2 Nephi 2:8–9; 1 Cor. 15:20, 23; Acts 26:23; Rev. 1:5; *TPJS* 346; John 5:19–21, 26; John 10:17–18; 1 John 3:1, 8, 16, 23; 1 Cor. 15, 34–37, 42–47 [a]*JD* 1:50–51 [b]Mark 2:27–28 [c]Matt. 3:17; Mark 1:11; Luke 3:22; JSH 1:17

His Father, and his Father is our God,[d] and the Father of our spirits,[e] and He is the framer of the body.[f] The God and Father of our Lord Jesus Christ — who is He? He is Father Adam[g] — Michael[h] — the Ancient of Days.[i] Has he [i.e. Jesus] a Father? He has! Has he a Mother? He has! Now to say that the Son of God was begotten by the Holy Ghost is to say the Holy Ghost is God the Father, which is inconsistent and contrary to all the revelations of God, both modern and ancient.[j, 27] This answer may suffice you — you need never inquire more upon that point. Jesus Christ is the Only Begotten of the Father.[121]

When the Virgin Mary conceived the child Jesus, the Father had begotten him in His own likeness.[k] He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family.[10] In His divinity, He (Adam), having gone back into the spirit world, and came in the spirit to Mary and she conceived.[l, 174]

I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over righteous of mankind. However, I have told you the truth as far as I have gone . . . . . Jesus, our elder brother, was begotten in the flesh by the same character that was in the Garden of Eden, and who is our Father in Heaven.

Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their Salvation or Damnation.

I have given you a few leading items upon this subject, but a great deal more remains to be told. Now, remember from this time forth, and forever, that Jesus Christ was not begotten by the Holy Ghost. . . . .

Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known

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[d]John 20:17 [e]Heb. 12:9; Deut. 32:6–8; Num. 16:22; 27:16; James 1:17 [f]Acts 17:28–29; Luke 3:38; Gen. 5:1–3; Psa. 82:6; D&C 76:24; Moses 6:89, 22 [g]Luke 1:26–35; John 20:17; Acts 17:28–29; Eph. 3:14–15; Mark 2:27–28; Moses 6:57; John 8:41–44, 54; Gen. 14:18–20; Psa. 110:4; Heb. 7; Ex. 6:3; Deut. 12:4; Matt. 27:46; Mark 15:34; Luke 23:46; Psa. 22:1; Mark 5:7 Luke 8:28; 1:31–35; Heb. 7:1; 1:1–9 [h]D&C 107:53–55; 78:16; 88:112–115; Dan. 12:1; Judges 5:13–15; 6:2; Rev. 19:10; 22:9; Jude 9; Zech. 3:2; Gen. 16:7–13; 18:1–8, 13–14, 16–33; 22:11–18; 28:11–19; 32:24–30; 35:9–15; Ex. 3:26, 11–16; Judges 6; 13; 1 Thes. 4:16; D&C 29:26; 128:20–21 [i]Dan. 7:9–10, 13–14, 21–22, 25, 27; Rev. 4:2; 5:1, 6, 7, 9, 11–13; 7:9–11; D&C 27:11; 116; *TPJS* 157, 167, *UPR* 18:16–22 [j]Luke 1:35; John 5:18; Matt. 27:43; Luke 22:70; John 5:25; 9:35–38; 10:36; 11:4; Mark 1:1; John 3:18; 20:31; Matt. 11:27; Luke 10:22; Mark 13:32 [k]Heb. 1:1–3; Gen. 1:26–28; John 10:9 [l]Luke 1:26–35

what you did read. I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.[10]

THE FATHER'S WORK
— THE EXALTATION OF MAN —

We look upon the inhabitants of the earth and we inquire, "Can you tell me, ye wise men, ye skillful, ye philosophers and divines that study perhaps three score years to find out, what man is made for? Can you tell me what you were sent here for on this earth? Do you understand your origin? Do you know the design of your being, why you are here?" "I am here and that is all I can tell about, know, or understand." "Why not understand your origin?" "It is beyond the conception of man, beyond the power of all the divines on the earth in our day. It is past finding out." You may go to our mother church and then you may follow down through all the days of the reformation until this day, and until the Prophet Joseph arose. They were as dark as midnight darkness. [There was] not a man upon the earth that was capable of delineating the character of himself, [or] was capable of telling his origin.[88]

Who can define the divinity of man? Only those who understand the true principles of Eternity — the principles that pertain to Life and Salvation.[65] True knowledge will teach the people who they are and the design of their creation. We are the sons and daughters of celestial beings, and the germ of the Deity dwells within us.[a, 107] [God] has planted within each of us the germ of the same Intelligence, Power, Glory and Exaltation that He enjoys Himself.[b] This proves that we are a peculiar race. We belong to the highest order of intelligence; and though we, as yet, are very ignorant, we have the privilege of increasing in intelligence, growing, expanding, spreading abroad, gathering in, enlarging and gaining,[c] and the more we learn today, the better for us, for it does not destroy the

[a]Psa. 82:1, 6; Matt. 5:48; Lev. 11:44–45; 19:2, 18; 20:7, 26; 21:8; John 13:34; 15:12, 17; 1 John 3:23; 4:7–21 [b]Matt. 5:48; 1 John 3:1–3; Gen. 1:26–28; 5:1–3; Acts 17:28–29; Psa. 82:1,6, Rom. 8:14–23; Abraham 3:17–23; *TPJS* 288, 345–347, 350–355 [c]*TPJS* 346–347

knowledge we had yesterday; and when we learn more tomorrow it does not destroy the knowledge of today.[143] We are made expressly to dwell with those who continue to learn and who receive knowledge on knowledge, wisdom on wisdom; we belong to the Family of Heaven.[d] I am looking now upon a body of divinity. Every face that I see sheds forth a certain amount of the divinity I worship — [namely] my Father in Heaven.[e, 169]

We are in a world of darkness and sin, shut out from the presence of the Lord.[f] This little planet which we inhabit is far removed from the habitation of our Father and our God. Yet we are the offspring of God,[g] and are not banished so far from Him that His hand cannot reach us; we are not so far sunken in darkness and ignorance that the Light of Truth and revelations from our Father's presence cannot reach us. Forgetfulness has not been made so thoroughly complete in us as to erase from our spirits all possibility of the least glimmering of our former estate[h] being made manifest to us, when we are under the influence of the Holy Spirit. All the family of man have a right to a claim upon the heritage of God; they are *Heirs*[i] of every blessing that is in the Heavens, and they are under the watch care of Him who never sleeps. Mankind are created expressly to dwell with the Gods of eternity forevermore.[j] What a thought! When we consider our numerous weaknesses, our comparative nothingness, and how subject we are to falter and fail in the way of our duty. [But] notwithstanding all the weaknesses of mankind, their endowments are great. They are capacitated to grow in knowledge,[k] to increase in wisdom, until they attain to an understanding of themselves, until they know Jesus their elder brother and their Father who sent him,[l] obtain power over death [and] hell,[m] [and] pass through the resurrection[n] and stand in the presence of God — body and spirit a living soul, redeemed and saved to a fulness of glory.[o, 101] As for [our] . . . labor and pursuits in eternity I [will just say that] . . . we shall not be idle. We shall go on from one step to another, reaching forth into the eternities until we become like the Gods . . . .[169]

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[d]Psa. 82:1, 6; Deut. 32:6; 1 John 3:1–3 [e]Gen. 1:26–27; 5:1–3; 9:6; 1 Cor. 11:7; James 3:8–9 [f]Moses 5:4 [g]Acts 17:28–29; Luke 3:38; Moses 6:8–9, 22, 59; *TPJS* 373 [h]Jude 6; 2 Peter 2:4 [i]Rom. 8:16–17 [j]Rev. 21:1–27; D&C 76:50–70, 92–96 [k]*TPJS* 305, 217, 51, 20, 297; HC 5:392 [l]John 17:3 [m]Rev. 1:18; 20:13–14; 2 Nephi 9:10, 12, 19, 26; 28:23 [n]John 3:14–16; 5:21, 25–29; 6:39–54; 11:23–25; [o]1 Cor. 15:39–42; Heb. 11:35; Rev. 20:4–6; D&C 88:14–39; 76:50–70, 92–96

We see ourselves here today. Here are old, grey-headed men, aged ladies, infants in their mother's arms, and persons in the different conditions and stages of life, with varied looks, feelings, sympathies and passions. We see this variety before us today. But we all commenced at the foot of the hill. We see the infant in its mother's arms. What is this infant here for? What is the design in the creation of this little infant child? It lies here in its mother's arms; it would not resist, in the least, if it were dropped into a caldron of boiling oil; if it were thrown into fire it would not know it until it felt the flames; it might be laid down here, and the wolf might come and lick its face, and it would not know but that its mother was soothing it.[176] When infants, [we are] the most helpless, and needing the most care and attention of any creatures that come into being on the face of the earth.

Here we find in ourselves the germ and the foundation, the embryo of Exaltation, Glory, Immortality and Eternal Lives.[144] You see this foundation, the starting point, the germ of intelligence embodied in this infant, calculated to grow and expand into manhood, then to the capacity of an angel, and so onward to Eternal Exaltation. But here is the foundation. Sent to school, the child learns to read, and continues to improve as long as it lives. Is this the end of the knowledge of man? No. It is only the beginning.[p] It is the first stage of all the intelligence that the philosopher in his reflections, taking the starry world before him, and looking into the immensity of the creations of God can imagine. Here is the first place where we learn, this is the foot of the hill. . . . . Every particle of Truth that every person has received is a gift of God. We receive these truths, and go on from Glory to Glory, from Eternal Lives to Eternal Lives,[q] gaining a knowledge of all things, and becoming Gods, even Sons of God. [r] These are the celestial ones. These are they whom the Lord has chosen through their obedience.[s] They have not spurned the Truth, when they have heard it. These are they that have not spurned the Gospel, but have acknowledged Jesus and God in their true character; that have acknowledged the angels in their true character. These are they that work for the salvation of the human family.[t, 176]

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[p]D&C 130:18–19 [q]D&C 132:19–24 [r]D&C 76:24, 58; 132:17–20, 37; Psa. 82:1,6; 138:1; Rom. 8:16–17 [s]D&C 76:50–70; 88:14–39 [t]D&C 18:10–16; 12:3; 14:3; 11:3; 16:4–6

When the Spirit of Revelation from God inspires a man, his mind is opened to behold the beauty, order, and glory of the creation of this earth and its inhabitants, the object of its creation and the purpose of its creator in peopling it with His children.[u] He can then clearly understand that our existence here is for the sole purpose of Exaltation and Restoration to the presence of our Father and God, where we may progress endlessly in the power of godliness.[v] After the mind has thus been illuminated, the ignorance and blindness of the great mass of mankind are more apparent.[95]

Man in his creation is but a very little lower than the angels.[w] In what degree and capacity is he lower than the angels? Angels are those beings who have been on an earth like this, and have passed through the same ordeals that we are now passing through. They have kept their First Estate[x] far enough to preserve themselves in the Priesthood. They did not so violate the Law of the Priesthood and condemn themselves to the Sin against the Holy Ghost[y] as to be finally lost. They are not Crowned with the Celestial Ones.[z] They are persons who have lived upon an earth, but did not magnify the Priesthood in that high degree that many others have done who have become Gods, even the Sons of God.[aa] Human beings that pertain to this world, who do not magnify or are not capable of magnifying their high calling in the Priesthood and receive crowns of Glory, Immortality, and Eternal Lives, will also, when they again receive their bodies, become Angels and will receive a glory. They are single, without families or kingdoms to reign over.[ab] All the difference between men and angels is, men are passing through the day of trial that angels have already passed through. They belong to the same family that we do; but they have proven themselves worthy only of an Exaltation to the state of Angels, whereas we have the privilege of obtaining not only the same exaltation they enjoy, but of going further until we become Gods, even the Sons of God.[ac, 68]

When we get home to our Father and God will we not wish to be in the Family? Will it not be our highest ambition and desire to be

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[u]1 Cor 2:4–15; Moroni 10:5 [v]Gen 1:26–28; 3:22; Matt. 5:48; Rom. 8:14–23; 1 John 3:1–10; Rev. 21:1–27 [w]Psa. 8:4–8 [x]Jude 6; 2 Peter 2:4; Matt. 8:29; Abraham 3:23–28; Moses 4:1–4; Job. 1:6–12; 2:1–7 [y]Matt. 12:31–32; Mark 3:28–30; Jacob 7:19; D&C 132:26–27; *TPBY* 3:5, 8 [z]D&C 76:50–70, 92–95; 88:14–39; 1 Cor. 15:40–42 [aa]D&C 76:58; Rom. 8:14–21; 1 John 3:1–3 [ab]D&C 132:15–17; *TPJS* 322 [ac]D&C 132:15–17; 76:58; Rom. 8:14–21; 1 John 3:1–3

reckoned as the Sons of the Living God, as the Daughter of the Almighty, with a right to the household, and the faith that belongs to the household, Heirs of the Father, His goods, His wealth, His power, His excellency, His knowledge and wisdom? Ought it not to be our highest ambition to attain to this?[126]

What power is legally ours? That which was given to Adam and the human family in former days. Power? Yes. Dominion?[ad] Yes. Glory? Yes. Honour? Yes. That which pertains to this world? Yes. That which pertains to the next? Yes.[ae] Let us understand this power and this privilege that God has guaranteed to the human family. He has first imparted power to mankind to control the elements; and when this is employed faithfully to magnify righteousness, then Excellence, Magnificence, Splendour, Beauty, Honour, Glory, and Godlike Power will follow as the results. This power must be guided by the Almighty. Let the people be led by the revelations of Jesus Christ, and the finger of God will be made manifest before them day by day in their progress to eternal happiness;[af] for this is the privilege of the faithful.[68]

I now see before me beings who are [made] in the image of those heavenly personages who are enthroned in glory and crowned with Eternal Lives, in the very image of those beings who organized the earth and its fulness, and who constitute the Godhead — still here is the evil, and we are the ones who are accountable; for we are the "lords of creation.[ag] We hold in subjection the creation; we avail ourselves of the great truths found in the arts and sciences, we navigate the seas, we survey the land, we convey intelligence with lightning speed, we harness steam and make it our servant, we tame the animals and make them do our drudgery and administer to our wants in many ways, yet man alone is not tamed — he is not subject to his Great Creator. Our ignorant animals are faithful to us, and will do our bidding as long as they have any strength; yet man who is the offspring of the Gods,[ah] will not become subject to the most reasonable and self-exalting principles . . . .[96] The generations of men from the beginning have refused to pay homage to their God, and to render unto Him that which belongs to Him.[ai, 100]

[ad]Gen. 1:26–28 [ae]Rev. 21:7; D&C 76:54–62 [af]*TPJS* 364 [ag]Gen. 1:28 [ah]Acts 17:28–29; Luke 3:38; Moses 6:8–9, 22 [ai]Moses 7:33

When I consider the greatness of the Kingdom of God, and the privilege afforded us of becoming Heirs to God our Father, and Joint Heirs with Jesus Christ our elder brother,[aj] and then sense the condition of the Latter-day Saints, I do not wonder that the question was asked of the Savior by his disciples: "Who, then, can be saved?"[ak] There are very few of the children of Father Adam and Mother Eve, who will be prepared to go into the Celestial Kingdom. Those who prepare themselves here below, through obedience to the Gospel, receiving through their faithfulness the Keys of the Priesthood,[al] and sanctifying themselves through the Truth, they are preparing themselves to become the Sons of God.[am] If we become the Sons of God, we shall be Joint Heirs with Jesus Christ[an] to all the inheritances that the Father hath prepared for the faithful. But there are few of all the human family that will ever attain to this highest state of glory.[ao,] 171

I will take the liberty of saying to every man and woman who wishes to obtain salvation through him (the Savior) that *looking* to him, only, is not enough:[ap] they must have faith in his name, character and atonement; and they must have faith in his Father and in the Plan of Salvation devised and wrought out by the Father and the Son. What will this faith lead to? It will lead to obedience to the requirements of the Gospel.[aq,] 139

We, the Latter-day Saints, certainly believe that Christ will accomplish all that he undertook to do, but he never yet said he would save a sinner in his sins, but that he would save him *from* his sins.[ar] He has instituted laws and ordinances whereby this can be effected.[as] But this gentleman says, "Christ will save all." The Mormon Elder says that he will save all who come to him, all who hearken to his word and keep his commandments, and Jesus has said, "If ye love me, keep my commandments."[at] Now this character to which I have referred says he loves Jesus, but it is nonsense to keep his commandments; but the "Mormon" says, "I love Jesus, and in proof of it, I keep his commandments."[au,] 143

[aj]Rom. 8:14–21 [ak]Matt. 19:25; Mark 10:26; Luke 18:26 [al]D&C 124:34; 110:11–16; *TPJS* 308–309, 322, 323, 330, 337, 340, 362–363 [am]1 John 3:1–3 [an]Rom. 8:17 [ao]D&C 132:1–22, 30–33; Matt. 22:11–14; *TPJS* 331 [ap]Matt. 7:17–27; 5:19–20; John 14:15, 21; 15:9–10; Luke 6:46–49; 13:24–28 [aq]James 2:14–26 [ar]Matt. 1:21; Acts 3:19; Matt 18:1–3; Luke 11:4; Mark 11:25–26; Luke 12:10 [as]Mark 16:16; 1:8; Heb. 6:1–2 [at]John 14:15, 21 [au]James 2:18

Some of our old traditions teach us that a man guilty of atrocious and murderous acts may savingly repent when on the scaffold; and upon his execution you will hear the expression — "Bless God! He has gone to Heaven to be crowned in glory, through the all-redeeming merits of Christ the Lord." This is all nonsense. Such a character never will see Heaven.[av] Some will pray, "O that I had passed through the vail on the night of my conversion!" This proves the false ideas and vain notions entertained by the Christian world. They have no good sense pertaining to God and godliness.[75]

What is the grace of God?[aw] Who can define it? You say it is the favor of God. If you had good common sense, you never would be out of His favor . . . . If we had enough common sense to understand things as they are, we certainly would choose to serve Him . . . .

Do we intend to make our final abode in Hell, or in Heaven? If we mean to be in Heaven we must become faithful Latter-day Saints; if in Hell, we may be anything we please, no matter what. I profess to be a Latter-day Saint. I believe that the Old and New Testaments were given by the inspiration of God. . . . . Some Christians throw away all the Old Testament except some portions of the Prophets; but Moses had the Gospel;[ax] Jethro had the Gospel, and the house of Jacob were urged to receive it, but they would not; so the Lord told Moses to give them a law of carnal commandments that would be grevious for them to bear. . . . . I believe the doctrine Abraham taught,[ay] that Isaac, Jacob and the Patriarchs taught. I believe all the doctrine Moses taught to be the word of the Lord. I believe in the law of carnal commandments as he did; it was for them, and not for us. It was a yoke placed upon their necks because of their disobedience to the higher law of the Gospel. Jesus Christ removed that yoke, and told them to follow the law of the Gospel.[99] [Now] I tell you . . . if you and I do not endeavor to be all [that] the Lord wishes us [to be] we cannot receive the blessings which are prepared for the faithful.[az, 43] God has done His part towards putting us in possession of celestial glory and happiness, by providing the

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[av]Matt. 16:27; 25:31–34, 41, 46; Rev. 2:23; 20:4–6, 12–15; 22:11–12; Psa. 62:12; Matt. 13:40–43, 49–50; Rom. 2:6–9; 2 Cor. 5:10 [aw]John 1:17; Acts 15:11; Rom. 3:24; 4:16; 6:1–23; 11:5–6; 2 Cor. 6:1; Eph. 2:7–9; 2 Thes. 2:16; Titus 2:11–14; 3:1–8; James 2:13–26 [ax]D&C 84:18–25; JST Ex. 34:1–2; *TPJS* 322 [ay]John 8:56; Heb. 7:11–12 [az]D&C 88:21–39; 76:50–112; 130:20–21; 131:1–4; 132:1–24, 30–33

means whereby we may attain to it; and if ever we possess it, we must do so by conforming to the means provided.[103] We hope to be exalted. We hope that God our Father will make us noble and good, but He will only direct and aid us in making ourselves righteous. He has formed us, and in His providences brought us forth upon this earth, but He without our efforts will not make anything of us.[ba] What we shall be, depends upon ourselves. We can improve this organization and bring it back to its origional purity and goodness, by faithfulness to the will of Heaven, and by daily adding to the intelligence we now possess until we are prepared to stand in the presence of our Creator.[92] Like heavenly beings, we are endowed with the power of free volition; for God has given to mankind their agency, making them amenable to Him for their sins, and entitling them to blessings and rewards for the good they do, and according to their faith in Him.[116]

If we could but understand the economy of Heaven in our organization and in the dealings of God with His people, if we had eyes to see, ears to hear, hearts to understand facts as they are, all mankind would seek for Eternal Life.[bb]. . . [But] Eternal Life is not obtained by every fancy and fanaticism conjured up by men.[bc] There are certain principles that pertain to Life Everlasting — those principles will, and those alone, abide the day that is to come, abide the scrutinies of Jehovah, abide the presence of Him who dwells in Eternal Burnings.[88]

As has been told you frequently with regard to the proof of the truth of a man's religion, it is not his faithfulness to it — it is not his close observance of it, nor the sacrifices he makes for it, but it is that intelligence which leads men from Earth to Heaven, which opens the gates of Heaven and reveals to the children of men heavenly things, to lift their minds and affections above the things of this earth, and cause them to view it and its inhabitants in their proper light.[58]

I preached a short sermon here, yesterday, with regard to Exaltation. I spoke but a few minutes . . . . It is all connected with the Exaltation of man, showing how he becomes Exalted to be a

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[ba] 2 Nephi 25:23 [bb] John 17:3; D&C 132:24 [bc] D&C 130:20–21; 88:34–39

King and a Priest[bd] — yea, even a God, like his Father in Heaven.[15] This is a key for you. The faithful will become Gods, even the Sons of God;[be] but this does not overthrow the idea that we have a Father. Adam is my Father; . . . it does not prove that He is not my Father; if I become a God: it does not prove that I have not a Father.[14]

It is written that God knows all things[bf] and has all power.[bg] He has the rule and command of this earth, and is the Father of all the human beings that have lived, do live and will live upon it. If any of his children become heirs to all things, they in their turn can say, by-and-by, that they know all things, and they will be called Supreme, Almighty, King of Kings, and Lord of Lords.[bh] All this and more that cannot enter into our hearts to conceive is promised to the faithful, and are but so many stages in that ceaseless progression of Eternal Lives.[bi] This will not detract anything from the glory and might of our Heavenly Father, for He will still remain our Father, and we shall still be subject to Him, and as we progress in Glory and Power, it the more enhances the glory and power of our Heavenly Father.[102]

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the King we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, to share with him the glory of his Kingdom.[bj] He is our elder brother, and we are children of the same Great Father. "And, if Children, then Heirs: Heirs of God, and Joint Heirs with Christ; if [it] so be that we suffer with him, that we may be also glorified together,"[bk] when "he hath made us Kings and Priests unto God, and his Father."[bl] The king whom we serve, has promised to make all who overcome the world, the flesh and the Devil, kings like unto himself. What king, besides the Lord of Glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become Kings: but more; each one will become a King of Kings, and Lord of Lords.[bm, 115]

[bd]Rev. 1:6; 5:10; 20:6; Heb. 7:1, 17; Gen. 14:18–19; 1 Peter 2:9; Ex. 19:5–6; JST Ex. 34:1–2; D&C 84:18–27; 76:54–58; 110:1:11–16; 113:5–8; 86:7–11; 124:56–58; 107:40–52; Abraham 1:2–4; *TPJS* 237, 308, 309, 322–323, 326, 336–340, 363 [be]D&C 76:58; Psa. 82:6 John 10:34; Rom. 8:14–21, 32; 1 John 3:1–3; 2 Timothy 4:7–8; James 1:12; 1 Peter 5:4; 1 Cor. 2:9–10; Rev. 3:12, 21; 21:1–4, 7 [bf]2 Nephi 9:20; 1 John 3:20; Mark 13:32; Gen. 18:20–21 [bg]Mosiah 3:5, 17, 18, 21; 5:2, 15 [bh]1 Tim. 6:15; Rev. 17:14; 19:16 [bi]D&C 132:19–24 [bj]Rev. 3:21; Matt. 19:28; Luke 22:28–30; Rev. 20:4; D&C 78:15; 76:50–70, 92–96 [bk]Rom. 8:17 [bl]Rev. 1:6 [bm]Rev. 17:14; 19:16

My brother said that God is as we are.[bn] He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in His, and that literally, morally, socially, by the spirit and by the flesh we are His children.[bo, 165] Man is made an agent to himself before his God; he is organized for the express purpose, that he may become like his Master[bp] . . . . The Lord created you and me for the purpose of becoming Gods like Himself; when we have been proved in our present capacity, and been faithful with all things He puts into our possession. We are created, we are born for the express purpose of growing up from the low estate of manhood, to become Gods like unto our Father in Heaven. That is the truth about it, just as it is. The Lord has organized mankind for the express purpose of increasing in that Intelligence and Truth, which is with God, until he is capable of creating worlds on worlds, and becoming Gods, even the Sons of God.[bp†, 13] I expect, if I am faithful with yourselves, that I shall see the time with yourselves that we shall know how to prepare to organize an earth like this — know how to people that earth, how to redeem it, how to sanctify it, and how to glorify it, with those who live upon it who hearken to our counsels.[14]

We have not the power in the flesh to create and bring forth or produce a spirit; but we have the power to produce a temporal body. The germ of this, God has placed within us. And when our spirits receive our bodies, and through our faithfulness we are worthy to be crowned, we will then receive authority to produce both spirit and body. But these keys we cannot receive in the flesh. Herein, brethren, you can perceive that we have not finished, and cannot finish our work, while we live here, no more than Jesus did while he was in the flesh.

We cannot receive, while in the flesh, the keys to form and fashion kingdoms and to organize matter, for they are beyond our capacity and calling — beyond this world. In the Resurrection, men who have been faithful and diligent in all things in the flesh, have

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[bn]*TPJS* 345–346 [bo]Luke 3:38; Acts 17:28–29; Gen. 2:24; Heb. 12:9; James 1:17; Num. 16:22; 27:16; Deut. 32:6–18; Moses 3:4–5; 6:36, 51; Psa. 82:1, 6 [bp]Matt. 5:48; Col. 1:28; James 1:4; 3:2; Gen. 6:9; 17:1; D&C 76:52 [bp]D&C 76:58

kept their First[bq] and Second Estate, and [who are] worthy to be crowned Gods, even the Sons of God, will be ordained to organize matter.[161] According to the tenor of the Bible, we believe there are many, very many who have entered into Power, Glory, Might and Dominion,[br] and are gathering around them Thrones, and have power to organize elements, and make worlds,[bs] and bring into existence intelligent beings in all their variety, who if they are faithful and obedient to their calling and creation will in their turn be Exalted in Eternal Kingdoms of the Gods.[bt, 30]

The Father and the Son have attained to this point already; I am on the way, and so are you and every faithful servant of God.[14] I would hardly dare say this, but Jesus said, "Is it not written in your law, I said, ye are Gods? If He called them Gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God.[bu, 138]

Christ has overcome; and now it is for us to overcome, that we may be crowned with him Heirs of God — Joint Heirs with Christ.[bv, 60] The Apostle Paul has also said, "For as many as are led by the Spirit of God they are the Sons of God." "And if children then Heirs, Heirs of God and Joint Heirs with Christ."[bw] And all who are faithful to the precepts of the Gospel will see Jesus and be as he is.[bx, 138] You recollect one of the Apostle's sayings, that when we see Him, we shall be like Him;[by] and again, we shall become Gods, even the sons of God.[bz] Do you read anywhere, that we shall possess all things?[ca, 13]

When a man commences the work of his Exaltation, he begins at the last thing that will be completed. Our spirits, thousands of years ago, were first begotten; and at the consummation of all things, when the Saviour has finished his work and presented it to the Father, he will be crowned.

None of you will receive your crowns of Glory, Immortality, and Eternal Lives before he receives his. He will be crowned first,[cb] and then we shall be crowned,[cc] every one in his order.[15]

[bq]Jude 6; 2 Peter 2:4; Abraham 3:26 [br]Alma 13:12; Dan. 7:10, 22, 27; Rev. 5:11; 7:2–15; D&C 7:11; 76:50–70, 92–95; 132:29–31 [bs]Heb. 1:2; 11:3; D&C 76:24, 39; 93:10; 132:55, 63; Moses 1:33, 35 [bt]Psa. 82:1, 6; 138:1; John 10:30–38; 1 John 3:1–3; Rom. 8:11–21; Matt. 5:48; 1 John 2:3–6; Gen. chap. 1, 2, 3; Moses chap. 2, 3; Abraham chap. 3, 4, 5; D&C 76:58; Moses 1:39 [bu]John 10:33–36 [bv]Rom. 8:17 [bw]Rom. 8:14, 17 [bx]1 John 3:1–3 [by]John 3:1–3 [bz]D&C 76:58, 24; 132:17–20, 37; Psa. 82:1, 6 [ca]Rev. 21:7 [cb]Heb. 2:7, 9; Phil. 2:5–11; Rev. 14:14 [cc]2 Tim. 4:8; James 1:12; 1 Peter 5:1–4; Rev. 2:10; Phil. 4:1; 1 Thes. 2:19–20; 2 Tim. 2:5

Jesus is the elder brother, and all the brethren[cd] shall come in for a share with him;[ce] for an equal share, according to their works[cf] and calling, and they shall be crowned with him.[13] We [now] bear the image of our earthly parents in their fallen state, but by obedience to the Gospel of Salvation, and the renovating influences of the Holy Ghost, and the holy Resurrection,[cg] we shall put on the Image of the Heavenly,[ch] in Beauty, Glory, Power and Goodness.[117] Man, by being exalted, does not lose the power and ability naturally given to him; but, on the contrary, by taking the road that leads to Life, he gains more Power, more Influence and ability during every step he progresses therein. Mankind have power given them to propagate their species. An exaltation to the Celestial Kingdom of God by no means lessons that power.[ci] On these points the children of men are shrouded in mystery and uncertainty.[65]

Each person who we crown in the Celestial Kingdom of God, will be a Father of Fathers, a King of Kings, a Lord of Lords, a God of Gods . . . . Each person will reign over his posterity.[cj] Adam, Michael, the Ancient of Days[ck] will sit as the Judge of quick and dead,[cl] for He is the Father of all Living and Eve is the Mother of all Living[cm] pertaining to the human family. He is their King, their Lord, their God, taking and holding His position in the grand unbroken chain of Endless Increase, and Eternal Progression. Enoch the seventh from Adam, Noah, Melchizedek, Abraham, Isaac, Jacob, the Twelve Patriarchs, Moses, Elias, and all [the] faithful in all ages of the world who have had the Gospel of Salvation, and have been unwavering in their faithfulness to the end of their mortal career, have and will obtain promises as Abraham did, and [will] become each one in his time, Father of Fathers, etc. and the lives issuing from them will be endless or ceaseless and endless in their increase; until their seed, and their Kingdoms shall be more numerous than the sands of the seashore, the stars of the firmament or the particles of dust upon the surface of the globe that

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[cd]Rom. 8:29; Heb. 2:11 [ce]Rom. 8:17 [cf]Matt. 16:27; Psa. 62:12; 28:3–5; Rev. 20:12–13; 2:23; D&C 76:111; James 2:14–26; Pro. 24:12, 29; Rom. 2:1–29; Ecc. 12:13–14; Jer. 17:10–11; 32:19; Micah 6:8; Matt. 7:21–27; Luke 6:40, 45–49; John 5:28–29; D&C 138:58–59; 137:7–9 [cg]Job 19:25–27; Eze. 37:1–13; John 5:24–29; Matt. 27:50–52; Luke 24:36–43; John 20:17; 1 Cor. 15:34–49 [ch]1 Cor. 15:49 [ci]D&C 132:15–22, 30–33 [cj]D&C 131:1–4; 132:15–23, 30–34 [ck]Dan. 7:9; D&C 27:11 [cl]Dan. 7:10; Rev. 20:12 [cm]Gen. 3:20

cannot be numbered.[cn] You can readily see that this makes our Father Adam a great and mighty King. When we are crowned Kings and Queens, Father Adam, and Mother Eve, will be King and Queen of us all. Under the Priesthood which is after [the Order of] the Son of God,[co] and the Power of an Endless Life,[cp] each Father being a Son, will always throughout time and eternity be subject to his Father,[cq] as his King, Dictator, Father, Lord, and God. Each Son in his own turn becomes a Father and is entitled to the same obedience from the line of his descendants. It is by the Authority and Power of the Holy Priesthood alone that those [beings] in Heaven and on Earth can be entitled to, and secured in the possession of the Legal Authority.[104] The Priesthood of God, that was given to the ancients and is given to men in the latter-days, is co-equal in duration with eternity — is without beginning of days or end of life. [cr] It is unchangable in its system of government and its Gospel of Salvation.[cs] It gives to Gods and angels their supremecy and power, and offers Wealth, Influence, Posterity, Exaltations, Power, Glory, Kingdoms and Thrones, ceaseless in their duration, to all who will accept them on the terms upon which they are offered.[102] Priesthood [is] the Principle by which all beings have become Gods, or [ever] will become Gods, they must follow the principles of government as revealed in the Priesthood.[32]

A few words in explanation of this may not be amiss. When the Holy Priesthood, which is after the Order of the Son of God,[ct] is upon the earth, and its Organizations, Ordinances, Gospel, Powers, Authorities and Blessings, are enjoyed by the children of men; then by means of Sealing Powers and Keys, and an Everlasting Covenant, the sons of men become the Sons of God[cu] by regeneration, and are entitled, every man in his order, to the Privileges, Exaltations, Principalities and Powers, Kingdoms and Thrones,[cv] which are held and enjoyed by the Great Father of our race; and all these are obtained through the law of natural increase, and the saving of

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[cn]Gen. 12:1–3; 13:16; 15:5; 16:10; 18:9–15; 21:12; 22:17–18; 26:4; 28:3, 14; 32:12; 48:4–5, 19; Ex. 32:13; Deut. 1:10; 10;22; Rom. 4:18; Heb. 11:12; 3 Nephi 20:25; D&C 132:30; Abraham 1:2–4; 2:8–11; 3:14 [co]D&C 76:54–58; 77:11; 113:5–8 [cp]*TPJS* 322; Heb. 7:16–17; D&C 132:15–23 [cq]Matt. 26:39; Mark 14:36; Luke 22:41–42; John 4:34; 5:30; 6:38 [cr]*TPJS* 157 [cs]*TPJS* 168; *UPR* 88:1–9; Isa. 24:5 [ct]D&C 76:54–58 [cu]*UPR* 66:11–22; *TPJS* 340; Rom. 8:15–22; 9:3–5; Gal. 4:1–7; Eph. 1:3–6 [cv]D&C 132:19; Romans 8:38–39; Col. 1:16; 2:10; Eph. 1:21

that which the Father puts in our power.[cw, 115] [The great] difference . . . between our Father and us consists in that He has gained His exaltation, and has obtained Eternal Lives. The principle of Eternal Lives is an Eternal Existence, Eternal Duration, Eternal Exaltation. Endless are His Kingdoms, Endless His Thrones and His Dominions, and Endless are His Posterity;[cx] they never will cease to multiply from this time henceforth and forever.[47]

The great and grand secret of Salvation, which we should continually seek to understand through our faithfulness, is the Continuation of the Lives.[cy] Those of the Latter-day Saints who will continue to follow after the revelations and commandments of God to do them, who are found to be obedient in all things, continually advancing little by little towards perfection[cz] and the knowledge of God, they, when they enter the spirit world and receive their bodies, will be able to advance faster in the things pertaining to the knowledge of the Gods, and will continue onward and upward until they become Gods, even the Sons of God.[da] This I say is the great secret of the hereafter, to Continue in the Lives[db] forever and forever, which is the greatest of all gifts God has ever bestowed upon His children. We all have it within our reach, we can all attain to this perfected and exalted state if we will embrace its principles and practice them in our everyday life.[173]

Will the Latter-day Saints so live that they can enjoy the fulness of the Heights, Depths, Glory, and Intelligence in which the Father and the Son dwell? If they do not, they must go into another kingdom.[dc] He has designed that we should become Gods — the Sons of God — Fathers of Eternal Lives, like Abraham.[dd] This is the promise he received — to be the father of endless lives, that his posterity and generation should never cease, in time nor eternity.[82]

Let me here say a word to console the feelings and hearts of all who belong to this Church. Many of the sisters grieve because they are not blessed with offspring. You will see the time when you will have millions of children around you. If you are faithful to your covenants, you will be mothers of nations. You will become Eves

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[cw]John 17:2, 6, 9, 11–12, 20–21, 24; John 10:3–5, 14, 27–29; Mosiah 14:10; 15:10–13 [cx]D&C 132:15–22, 30–33 [cy]D&C 131:1–4; 132:15–24, 30–31 [cz]Matt. 5:48; Lev. 11:44 [da]D&C 76:58; 132:20; Psa. 82:1, 6 [db]D&C 132:22 [dc]D&C 88:14–40 [dd]*see bo* p. 78; D&C 132:31–33

to earths like this; and when you have assisted in peopling one earth, there are millions of earths still in the course of creation. And when they have endured a thousand million times longer than this earth, it is only as it were the beginning of your creations. Be faithful, and if you are not blest with children in this time, you will be hereafter.[85]

Before me I see a house full of Eves. What a crowd of reflections the word Eve is calculated to bring up! Eve was the name or title conferred upon our first mother because she was actually to be the mother of all the human beings who should live upon this earth.[de] I am looking upon a congregation designed to be just such beings.[137]

I ask this question of you, Mother Eves, every one of you. If you are not sanctified and prepared, you ought to be sanctifying and preparing yourselves for the blessings in store for you when it will be said of you, this is Eve. Why? Because you are the mother of all living.[df] You might as well prepare first as last.[130] This is a world in which we are to prove ourselves. The life time of man is the day of trial, wherein we may prove to God, in our darkness, in our weakness, and where the enemy reigns, that we are our Father's friends,[dg] and that we receive light from Him and are worthy to be leaders of our children — to become Lords of Lords, and Kings of Kings — to have perfect dominion over that portion of our families that will be crowned in the Celestial Kingdom[dh] with Glory, Immortality, and Eternal Lives. If we are crowned to become Lords of Lords and Kings of Kings, it will be to rule and reign over our own posterity pertaining to this flesh[di] — these tabernacles — this commencement in our finite state or being. When I reign King of Kings and Lord of Lords over my children, it will be when my first, second, third, fourth, and so on son rises up and counts thousands and millions of his posterity, and is King over them; then I am a King of these Kings. Our Father, who is Lord of all, will reign a King of Kings and Lord of Lords over all His children.[dj, 75]

The kingdoms He possesses and rules over are His own progeny. [dk] Every man who is faithful and gets a Salvation and Glory, and becomes a King of Kings and Lord of Lords, or a Father of Fathers, it will be by the increase of his own progeny. Our Father and God

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[de]Gen. 3:20 [df]Gen. 3:20 [dg]Rom. 8:12–14 [dh]D&C 76:50–70, 92–96; 1 Cor. 15:40–42

rules over His own children. Wherever there is a god in all the eternities possessing a Kingdom and Glory and Power, it is by means of his own progeny.[dl] I am not going to ask the people whether they believe it or not; and I do not want Brother Heber to do it either, for it is none of their business. When I tell the truth I do not ask any one's testimony to swear to it.[120]

After men have got their Exaltations[dm] and their Crowns[dn] — have become Gods, even the Sons of God[do] — are made Kings of Kings and Lords of Lords, they have the power then of propagating their species in spirit; and that is the first of their operations with regard to organizing a world.[dp] Power is then given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve; he must have Eve to commence the work of generation, and they will go into the Garden, and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children.[14]

"Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-ahman and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam and said unto him; I have set thee to be at the head — a multitude of nations shall come of thee, and thou art a prince over them forever."[dq] So in like manner, every faithful son of God becomes, as it were, Adam to the race that springs from his loins, when they are embraced in the Covenants and Blessings of the Holy Priesthood; and in the lapse of eternity, and in the progress of Eternal Lives, every true son of God becomes a King of Kings, and a Lord

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[di]D&C 132:19–24 [dj]Rev. 17:14; 19:16; Dan. 7:9–10, 13–14, 21–22; Rev. 4:2–4, 9–10; 5:1, 5–7, 11; 7:9–11 [dk]Acts 17:28–29; Luke 3:38; John 20:17 [dl]D&C 132:19–24 [dm]D&C 132:17 [dj]Psa 8:4–6; 2 Tim. 4:8; Heb. 2:9–11; James 1:12; 1 Peter 5:4; Rev. 2:10; 3:11 [do]D&C 76:58 [dp]Moses 3:4–5; D&C 29:31–32; Gen. 2:4–5 [dq]D&C 107:53–55; *UPR* 18:18–20

of Lords,[dr] and it may also be said of him, as it was written of Jesus Christ, "Of the increase of his government and peace there shall be no end."[ds]

When death ends the reign of an earthly king, he is stripped of his regal power, which gives place to the habiliments of the tomb; and another wears the crown he wore, sits upon the throne he occupied and rules over the kingdom he ruled. Not so with the Sons of God, when they are crowned and receive their kingdoms; for they have embraced the Everlasting Gospel, and have been regenerated, and sanctified[dt] through its institutions, purified[du] through the grave, and raised again by the power of the resurrection,[dv] to new-ness of life.[115]

Having fought the good fight . . . the faithful, as it is said, receive Crowns, Glory, Immortality and Eternal Lives,[dw] even a fullness with the Father . . . . Then will they become Eternal Fathers, Eternal Mothers, Eternal Sons and Eternal Daughters; being eternal in their organization, they go from Glory to Glory, from Power to Power; they will never cease to increase and to multiply worlds without end. When they receive their crowns, their dominions, they then will be prepared to frame earths like unto ours and to people them in the same manner as we have been brought forth by our parents, by our Father and God.[173]

We have not yet received our kingdoms, neither will we, until we have finished our work on the earth, passed through the ordeals, are brought up by the power of the Resurrection, and are crowned with Glory and Eternal Lives.[dx, 115] Then he that has overcome[dy] and is found worthy, will be made a King of Kings, and Lord of Lords[dz] over his own posterity, or in other words: A Father of Fathers.[115]

I am satisfied that we do not realize to the fullest extent our moral and intellectual growth as a people, but let us be straightened up and a fountain of knowledge is opened, a rich mine of intellectual wealth is revealed, and in time we shall find that Heaven and Earth have come together, for the Earth will be celestialized[ea] and

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[dr] 1 Tim. 6:15; Rev. 17:14; 19:16; Deut. 10:17 [ds] Isa. 9:7 [dt] Acts 20:32; 26:18; 1 Cor. 1:2; Heb. 10:10–14; Jude 1; 3 Nephi 27:20; Moroni 10:33; D&C 39:18; 43:9; 74:7; 88:14–24, 34–35 [du] D&C 50:26–29 [dv] Matt. 27:52–53; Luke 24:39; John 11:25; Rom. 8:11 [dw] Rom. 2:7; 8:14–21, 28–32; 1 Cor. 2:9; 1 John 3:1–3 [dx] D&C 132:19–24 [dy] D&C 76:53, 60 [dz] 1 Tim. 6:15; Rev. 17:14; 19:16 [ea] *see* note *n* p. 60

brought back to the presence of God,[eb] who dwells in eternal burnings[ec] in the midst of perfection. Then we should be prepared to enjoy the fulness of the blessings and glory God has in store for us. If we live in these bodies as we should we shall be prepared to receive all the glory He has for the faithful. Let us continue the warfare, fight the good fight of faith, sanctify our hearts before the Lord, and day by day perform the labour He has for us to do, and we shall be accounted worthy to receive our exaltation.[93] How many will become thus privileged? Those who honor the Father and the Son;[ed] those who receive the Holy Ghost,[ee] and magnify their calling, and are found pure and holy; they shall be crowned in the presence of the Father[ef] and the Son.[eg, 13] Hear it, ye Elders of Israel, and ye mothers in Israel, and ye daughters of Israel, there is nothing but death, and hell, and the grave,[eh] outside of this Kingdom.[ei, 115]

We have all come from one Father — even Adam, both the black and the white, the gristled and the gray;[ej] the noble and the ignoble; and the time will come, when they will all come back again into His presence. When they have behaved themselves, and proved faithful to their calling, and to their God the curse will be removed, from every class, and nation of men that desires to work the work of God.[ek, 30]

THE RESURRECTION

I want to throw out a few hints upon the resurrection as it seems to come within the circuit of my ideas whether it ought to come within the circuit of my remarks or not.[30]

When speaking on [this] subject I generally appeal more particularly to Brother Joseph Smith. He did say absolutely, when preaching funeral sermons, [that] the bodies of the dead which [were] laying before him would come up in the resurrection.[a] I know this is the truth by the revelations of the Lord Jesus Christ to him.[27]

[eb] *see* note *f* p. 60 [ec] *see* note *a* p. 59 [ed] Matt. 7:21; Luke 6:46–49; 13:24–28; Matt. 7:21; Rev. 20:12–13; James 2:14–26 [ee] Rom. 15:16; Alma 13:12 [ef] D&C 76:92–94 [eg] D&C 76:92–96 [eh] Rev. 20:13–14 [ei] D&C 76:71–75, 81–84 [ej] Acts 17:26 [ek] Acts 10:9–35 [a] *TPJS* 84, 199, 294, 347, 367–368; *WJS* 73, 109, 182, 194–198, 345, 368, 370–372

Take Jesus Christ for an example. . . . . In the account of his resurrection we read "Mary Magdalene came early on the first day of the week, when it was yet dark, and seeth the stone taken away from the sepulchre."[b] Another Apostle speaks of many who saw the stone rolled away from the door of the sepulchre.[c] Why should the stone at the mouth of the grave of Jesus be rolled away? That the Saviour might walk out. The graves of the Saint[s] will, upon the same principle, be opened to follow the pattern, that the Saints may come up out of their graves.[27] The Scriptures say [that at the time the Savior received his resurrection] many of the Saints arose and appeared unto many;[d] but how many have been resurrected since then I know not.[17]

Do you suppose the bones of Christ decayed? No. Do you suppose that any part of his body suffered decomposition while he lay in the sepulchre? His body did not decay, and he is said to be our pattern for the resurrection. He was the *first of the children of Adam* who was resurrected on the Earth to die no more. No person ever received a resurrection from the dead to Eternal Life on this Earth until after the Saviour received his. As his body did not decay, neither need mine decay. Do you believe the body of Jesus Christ, that came from the womb of Mary, with its bones, sinews, nerves, blood vessels, ligaments, muscles, with all the internal machinery that is common to the mortal body, and with the skin to cover the whole, was laid in the sepulchre to decay? You do not believe they were. Then you believe that that very body with all its parts unimpaired (with the exception of the external scars)[e] came out of the sepulchre again, clothed with Immortality and Eternal Life. When the disciples heard of his resurrection, they came running to the sepulchre, and went down into it.[f] Did they find his old body there still? No, it was gone, and the linen clothes that were around it were found neatly folded in one corner of the sepulchre.[g] They did not see any portion of his body, all had sprung again into life, and the same Jesus who went about doing good and finally laid down his life to redeem man, showed to his disciples his hands and his feet, and the place where the spear entered his side, eating fish and honey comb before them.[h] He is the Resurrection and the Life.[i]

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[b]John 20:1 [c]Matt. 28:2; Luke 24:2 [d]Matt. 27:52–53 [e]John 20:24–28; Zech. 13:6; Luke 24:39; John 20:20 [f]Luke 24:12; John 20:4–6 [g]John 20:6–7 [h]Luke 24:36–43 [i]John 11:25

With regard to embalmed bodies I will remark. If by embalming, the body it is preserved from utter decay, or any part of it, until the time of its resurrection, it will again be renewed and spring into Life Immortal. After the power of the Resurrection has visited the ancient catacombes of Egypt, those dusty mummies will not be there. Though the filthy rags that covered them, and other relics of the ancients, may occupy the place where their bodies lay.

If by the power of God, Christ could take up his body that was mutilated with wounds, and afterwards lay three days in the sepulchre,[j] the same power can cause those mammoth sepulchres of the dead in Egypt, where everlasting solitude reigns, to teem with life, and motion. He can break the bands of death, and set the prisoners free.[k] The same comparison will hold good in the case of those who have moldered into dust. The task is no greater to cause the solid earth to open, and bring forth from the ashes of the sleeping dead bodies filled with immortality. It is as easy for the resurrection power of the Almighty to resurrect the dead to Immortality, as to preserve the immortal part of man from dissolution.[l]

What is the immortal part of man? It is taught you from this stand every Sabbath. It is the native element organized to become eternal, after it has passed through certain ordeals, obtained a resurrection, and has become glorified to change no more. The bodies that we expect to obtain a resurrection are corruptible.[m] They are composed to be decomposed. This will particularly apply to the flesh, and not to the spirit that tenants it.[27]

We can see clearly at the first glance, that if Jesus is a pattern of the Resurrection, the graves of the dead will be opened so as to be visible to the mortal eye. They will be opened as literally as the stone was rolled from the door of the Saviour's sepulchre.[n]

I can believe that the component parts of our bodies composed of their respective particles when prepared for the resurrection, will be brought together again and receive a literal resurrection from the literally opened grave, as easily as I can believe the body of Jesus Christ was resurrected, and the stone literally rolled away from the door of his sepulchre.[27]

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[j]Matt. 16:21; 17:23; 20:19; Mark 9:31; 10:34; Luke 9:22; 13:32; 18:33; 24:7, 21, 46; Acts 10:40; 1 Cor. 15:4 [k]Mosiah 15:8–9, 20, 23; 16:7; Alma 4:14; 7:12; 11:41; 22:14 [l]*WWJ* 3:325—2/23/48 [m]1 Cor. 15:35–44 [n]Matt. 28:2; Mark 16:3–4; Luke 24:2; John 20:1

It appears inconsistent to me, to believe that Jesus Christ is a perfect example of the resurrection, and then straightway declare that no person can be resurrected as he was. I understand that every person that receives a resurrection, will receive it as the Saviour did, though their bodies should sleep in the dust for thousands of years, or only for a few days. A time will come when the people will be resurrected as quick as lightning.[o] These times and seasons, and the method by which this will be brought about by the Almighty is known to Himself. We have nothing to do with that. It will be enough for us to obtain our resurrection; and we shall get the resurrection we live for.[p] If we prepare our bodies for an inheritance in a Celestial Kingdom, they will be quickened by a celestial glory, and of it receive a fullness.[q, 27]

The mortal body is composed of the same elements of which this Earth has been made,[r] and it was organized to honor the spirit which came from the Father in Heaven.[s] If the body honors the spirit, it will by its influence sanctify the body and prepare it for glory in the Celestial World. When the two work unitedly together, the body yields obedience to the influence of the spirit,[t] which the spirit purifies. In this way the body and the spirit, both forming one being, are prepared for a glorious resurrection,[u] to be perfected in one, in spheres of endless blessedness.[27]

Our mortal bodies are all important to us; without them we never can be glorified in the eternities that will be.[v] We are in this state of being for the express purpose of obtaining habitations for our spirits to dwell in, that they may become personages of tabernacle. . . . . .

Every iota of this organziation is necessary to secure for us an exaltation with the Gods. Our mortal tabernacles decline. The spirit is inseparably connected with the body until death, and it is so designed; but when we get through with our worship in this Tabernacle or building for worship, we dispense with it until we wish to meet again. We are not inseparably connected with it; it may be consumed by the element of fire and pass away for ever. But it

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[o] 1 Cor. 15:52; 3 Nephi 28:8; D&C 43:32; 63:51; 101:31 [p] John 5:28–29; 1 Cor. 15:39–42; Heb. 11:35; Rev. 20:4–6; D&C 76:50–85 [q] D&C 88:22–32; *UPR* 80:17 [r] Gen. 2:7; 3:19; 18:27; 1 Kings 16:2; Job 10:9; 30:19; 34:15; Psa. 103:14; 104:29; 119:25; Eccl. 3:19–20; 12:7; Mosiah 2:25–26; Moses 6:59; Abraham 5:7 [s] Eccl. 12:7 [t] Rom. 8:9–14; Gal. 5:22–26; Mosiah 15:5 [u] 1 Cor. 15:39–42; D&C 88:14–39; Heb. 11:35 [v] D&C 93:33–34; 88:14–18; 130:22; *TPJS* 190

is not so with our bodies; if we wilfully loose these, we loose everything that God has provided for the faithful.

This is an item I wished to explain . . . . . We have received these bodies for an exaltation, to be crowned with those who have been crowned with crowns of glory and eternal life.[93]

Take the spirit from the body, and the body is lifeless;[w] but in the resurrection the component parts of our bodies will again be called together, expressly for a Glorious Resurrection to Immortality. Our bodies, which are now subject to death, will return to mother earth for a time, to be refined from that which pertains to the fall of man, which has particularly affected the body but not the spirit.[x] When the spirit enters the body, it is pure and holy from the heavens; and could it reign predominently in the tabernacle, ruling, dictating, and directing its actions without an opposing force, man never would commit a sin; but the tabernacle has to suffer the effects of the fall,[y] of that sin which Satan has introduced into the world and hence the spirit does not bear rule all the time.

When we receive the Gospel, a warfare commences immediately; Paul say, "for I delight in the law of God, after the inward man, but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members."[z] We have to fight continually, as it were, sword in hand to make the spirit master of the tabernacle, or the flesh subject to the law of the spirit. If this warfare is not diligently prosecuted, then the law of sin prevails, and in consequence of this some apostatize from the Truth when crossing the plains, learn to swear instead of to pray, become highminded and high tempered instead of learning to be patient and humble . . . . .

The rule of the flesh brings darkness and death, while, on the other hand, the rule of the Spirit brings light and life. When through the Gospel, the Spirit in man has so subdued the flesh that he can live without wilful transgression, the Spirit of God unites with his spirit, they become congenial companions, and the mind and will of the Creator is thus transmitted to the creature. Did their spirits have their choice there is not a son or daughter of Adam and Eve on

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[w]James 2:26; Eccl. 12:7 [x]Rom. 7:14–25; 8:1–13 [y]Gen. 3:19 [z]Rom. 7:23

the Earth but what would be obedient to the Gospel of Salvation and redeem their bodies to Exhaltation and Glory. But there is a constant warfare between them,[aa] still they must remain together, be saved and exalted together, or neither of them will be saved and exalted with the salvation and the exaltation which the Gospel offers.

Our bodies are all important to us, though they may be old and withered, emaciated with toil, pain, and sickness, and our limbs bent with rheumatism, all uniting to hasten dissolution, for death is sown in our mortal bodies. The food and drink we partake of are contaminated with the seeds of death, yet we partake of them to extend our lives until our allotted work is finished, when our tabernacle, in a state of ripeness, are sown in the earth[ab] to produce immortal fruit. Yet, if we live our holy religion and let the Spirit reign, it will not become dull and stupid, but as the body approaches dissolution the spirit takes a firmer hold on that enduring substance behind the vail, drawing from the depths of that eternal Fountain of Light, sparkling gems of intelligence which surround the frail and sinking tabernacle with a halo of immortal wisdom.[93]

This state is a state of trial, wherein the spirit, clothed upon with flesh labors to sanctify, redeem and save the flesh,[ac] that in the resurrection the spirit and the body may be made eternally one, through the power of the atonement and resurrection of Jesus Christ.[ad]

The next state of existence is the paradisaical state of the spirit,[ae] a state of waiting until the body shall pass through the purification and refinement given to it by passing through death and the grave; then cometh the resurrection which bringeth to pass the reunion of the body and the spirit. "O, how great the plan of our God. For on the other hand, the paradise of God must deliver up the spirit of the righteous, and the grave deliver up the body of the righteous; and the spirit and the body are restored to each other again, and all men become incorruptible and immortal,[af] and they are living souls," &c. . . . . .

[aa]Rom. 7:23 [ab]1 Cor. 15:36–44 [ac]Rom. 7:14–25; 8:1–13 [ad]John 5:24–29; 11:25 [ae]Luke 23:43; 2 Cor. 12:4; Rev. 2:7; PGP 61:10; 2 Nephi 9:13; Alma 40:12, 14; 4 Nephi 1:14; Moroni 10:34; D&C 77:2, 5 [af]2 Nephi 9:13

This body "is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "And, as we have borne the image of the earthly, we shall also bear the image of the heavenly."[ag, 103]

When the body comes forth again it will be divine,[ah] God-like, according to the capacity and ordinations of the Lord."[89]

Our spirits once dwelt in the heavens[ai] and were as pure and holy as the angels; but angels have tabernacles and spirits have none, and they are anxious to take tabernacles and they come to the meanest, lowest and humblest of the human race to obtain one rather than run any risk of not doing so.[138]

The Devil was cursed and sent down from Heaven. He has no body of his own; therefore he is constantly endeavouring to obtain possession of the tabernacles belonging to others.[52]

THE HIGHEST LAW

I wish the world, or any scientific men in it, would detail the error in a people being one; and I will go still further, and say, being one in the Lord, as we are commanded and recommended to be.[a, 153] Do you read of any such thing as the Savior praying, that the Saints might be one with him, as he and the Father are one?[b] The Bible is full of such doctrine, and there is no harm in it, as long as it agrees with the New Testament.[13]

Are the heavens one? Yes. Although we have a short account, in what are called the Scriptures of Truth, that on a certain occasion there was a little confusion in Heaven.[c] The Lord has revealed something of this in these latter days.[d] What was the result? One-third part of the host of Heaven walked out.[e] I do not think the election lasted a great while, if they had two candidates, and it appears they had; and I do not think they stopped very long at the polls, or were very long counting the votes to find out who would be president or who would not, for they turned them out.[f, 153]

[ag] 1 Cor. 15:42–44, 49 [ah] 1 John 3:1–3 [ai] Eccl. 12:17; Deut. 32:6–7; Jer. 1:5; Job 38:4–7; Gen. 2:4–5; Moses 3:4–5; Heb. 12:9; James 1:17; John 9:1–2 [a] D&C 38:27; John 17:11, 21–23 [b] John 17:11, 21–23 [c] Jude 6; 2 Peter 2:4; Job 1:6–12; 2:1–6 [d] Moses 4:1–4; Abraham 3:23–28; D&C 76:25–29; 29:36–39 [e] Rev. 12:4; D&C 29:36 [f] Abraham 3:28; 2 Peter 2:4

Even in the wicked world, where there is so much confusion, where is the good that arises from contention and opposition? I have not seen it, and, as I have said, I cannot see the point. But here in Utah that "one man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? It is the power of Him who brought us into existence, and He is the MAN[g] who wields it, and He is the Father of us all,[h] and the God and Father of our Lord Jesus Christ.[i] He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is He one? Yes. Is His trinity one? Yes.[j, 153]

Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that the Holy Ghost always has and always will operate precisely according to the suggestion of the Father? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father.[k] We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is our tradition, education, and experience in the Kingdom of God. The Holy Ghost, we believe, is one of the Characters that form the Trinity, or the Godhead. Not one person in three, nor three persons in one; but the Father, Son, and Holy Ghost are one in essence, as the hearts of three men who are united in all things.[l] He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the Truth. I have stated that they are *One*, as the hearts of three men might be One. . . . .

We believe that we have a correct idea of the character of the Son from the Writings of the Apostles, so far as they learned it. . . . . According to that history — according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? That he did nothing of himself. He wrought miracles and performed a good

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[g]Moses 6:57; 7:35; Mark 2:27–28; Exodus 15:3; Joshua 5:13–15; 6:1–2; Gen. 32:24–30; 35:9–15 [h]Psa. 82:1, 6; Deut. 32:6; Luke 3:38; Acts 17:28–29; Gen. 1:26–27; 5:1–3 [i]John 20:17 [j]*UPR* 5:2 [k]John 16:13 [l]3 Nephi 11:27, 32, 35–36; 28:10–11; D&C 20:27–28

work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I."[m] "I came not to do my will, but the will of Him that sent me."[n] We must come to the conclusion that the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth, only as it came from the mind and will of his Father. Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all he did manifest and bring forth pertaining to his mission was according to the word and will of his Father? Certainly you do.

Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being — no matter who, pertaining to the salvation of the people, and embodying a principle without which none can be saved, when he prayed the Father to make his disciples one, as he and his Father were one.[o] He knew that if they did not become one, they could not be saved in the Celestial Kingdom of God. If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, they can never dwell with him and his Father. That same principle stands out as the most prominent item of teaching in all the teachings and revelations that have ever been given from Heaven to men on the earth. That thread of faith, of feeling, of hope, of joy, and of action may be found through all the instructions that have ever come from Heaven to Earth, in order to bring the children of God — that is, the whole of the human family — the children of our Father, and we as brethren and sisters, parents and children, all emanating from one parentage, back again into the presence of the Father and the Son, to bring up the whole posterity of Father Adam and Mother Eve to enjoy the Light, Glory, Intelligence, Power, Kingdoms, Thrones, and Dominions that are prepared for exalted beings, which could not be until they had taken upon them tabernacles. They could not be exalted unless they were prepared for an Exaltation; and upon no other principle could they be prepared, without taking tabernacles of flesh and being made subject to

[m]John 5:19; 7:16; 8:28 [n]John 4:34; 5:30; 6:38 [o]John 17:11, 21–23

vanity.[p] The whole of the Divine teachings, from the days of Adam until now, have been to teach the human family to yield to the teachings, dictations, influence, and power of the Holy Gospel to make them ONE. Without that oneness, there is no Salvation for us in the Celestial Kingdom of God.[54]

Jesus says, as it was said yesterday, Except ye are one, ye are not mine.[q] Again, he says, I pray thee, Father, to make these, my disciples, one, as thou, Father, art in me, and I in thee, that they also may be one in us, I in them, and thou in me, that they may be made perfect in one.[r] This is a curiosity that ranks among the mysteries that the people do not understand. The Father and I are one, you disciples and I are one; it is quite a curiosity, but it is as true as it is curious. It is nothing more than a key-word to EXALTATION, GLORY, POWER, and EXCELLENCY, by which PRINCIPALITIES, KINGDOM[S], DOMINIONS, and ETERNAL LIVES will surround us.[s, 22]

Inasmuch as the Father, Son, and Holy Ghost are one, the desire of the Saviour, as manifested in his sayings and teachings, is, that his people should also be one,[t] even as he and his Father are one. If we had the heart, feeling, and faith within us that Jesus had while here in the flesh, should we be scattering in our faith? Should we be divided in our interests? No: We should become *one*. I have not time to tell you why this people are not identically one; but to the discerning mind the Holy Spirit will manifest the reason in a moment — will lay it before you like an open vision, and you will at once be able to discern thousands of reasons for it. Are they capable of being one? Yes, if they will in all things bring their wills into subjection to the will of the Father.[u, 54]

Will we as Latter-day Saints sanctify ourselves and become one so as to be able to receive the blessings which the Lord has for us.[v, 132] Let the child, when he comes to understanding, and the Father communicates his will to him, say, "Father, from this time, henceforth and forever, I will do thy will." So it has been, beginning with Father Adam,[w] and so it will continue to be the duty of his posterity who will be sanctified, and enter into the Celestial Kingdom.[x, 11]

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[p]Rom. 8:20 [q]D&C 38:27; 51:9; 61:8; 105:4; 1 Cor. 1:10; Moses 7:18 [r]John 17:21–23 [s]D&C 132:15–23 [t]D&C 38:27; John 17:11, 21–23; 1 Cor. 1:10; Phil. 2:1–5; 1 Peter 3:8; Acts 4:31–32 [u]John 4:34; 5:22–23, 30; 6:38; 8:49; Matt. 26:39; Mark 14:36; Luke 22:42; John 12:26; 18:11 [v]D&C 105:4–5 [w]Moses 5:5–6; [x]Exodus 20:12; Matt. 15:4–9; 19:19; Mark 7:10–13; 10:19; Luke 18:20; Gen. 24:1–67

A good deal was said this morning in relation to our organization and possessing a will of our own. Our Father in Heaven has placed within each of our tabernacles the attributes that He Himself possesses. He has given to everyone of us, His children, the germ and foundation of all knowledge and wisdom; and we are fashioned, made and framed for the express purpose of exercising our will that we may become independent and that we may reign, rule and predominate over all things. Brother Heber says that we have not got a will. He meant that we should not let our wills lead us to destruction. We have all a mind, disposition and will,[y] are capable of becoming Gods even the Sons of God[z] to rule and reign forever and ever. With these wills of ours we will go to the Master — Him whom we have enlisted to obey[aa] as our Teacher, Head and Guide, and from Him we will receive our lessons[ab] day by day, and we will fashion our wills and passions accordingly. You and I and every individual will do this sooner or later. In doing this, however, we will each follow the promptings of the spirit within us; and there will be the same diversity as we now behold.[131]

When we can obtain our correct position before the Lord and one another,[ac] each person will be as useful as another in their sphere and capacity, in our mortal existence. We shall be one in spirit, and one in purpose, and one in faith, and one on our approach to the gospel ultimates to be attained, and in the faithful performance of the duties devolving upon us.[ad] But we shall still retain our individual identity, capacity, and ability; our individual circles of action and influence, our relative connections, our sphere of illuminable [sic] and our room to dwell.[104]

ADAMS, EVES, SAVIOURS, GODS AND DEVILS

How many Gods there are, I do not know. But there never was a time when there were not Gods[a] and worlds, and when men were not passing through the same ordeals that we are now passing through.[b] That course has been from all eternity, and it is and will

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[y] *JD* 1:311–313 [z] D&C 76:58 [aa] John 14:15; 15:10 [ab] *TPJS* 364 [ac] *UPR* 66:11–22; 67:15–19 [ad] D&C 38:27; 105:4–5 [a] Moses 1:3; Abraham 3:18–19; *UPR* 16:1–11; 93:23, 29; *TPJS* 158, 181, 207–208, 350–355; *HC* 4:78–80 [b] *TPJS* 346–347

be to all eternity.[66] There has never been a time when the creations of worlds commenced, they are from eternity to eternity in their creations[c] and redemption. After they are organized they experience the Good and the Evil; the Light, and the Dark, the Bitter and the Sweet, as you and I do.[d] There never was a time when there were not worlds in existence as this world is, and they pass through similar changes in abiding their creation preparatory to exaltation. Worlds have always been in progress, and eternally will be.[30] There never was a period but what worlds existed and never will be, and they all have the same Gospel and Law of Salvation.[e, 127]

Adam made this world and suffered himself to take a body and subject himself to Sin that Redemption and Exaltation might come to man.[f] Without descending below all things we cannot ascend above all things. There never will be any change of the Gospel of Salvation. It is an Eternal Gospel and the same in all worlds and always will be to the endless ages of Eternity. . . . . .

There never was any world created and peopled nor never would be but what would be redeemed by the shedding of the blood of the Saviour of that world. If we are ever exalted and crowned in the presence of God we shall become Saviours of a world which we shall create and people.[127]

Every world has had an Adam, and an Eve: named so, simply because the first man is always called Adam, and the first woman Eve; and the oldest son has always had the privilege of being ordained, appointed and called to be the heir of the family, if he does not rebel against the Father, and he is the Saviour of the family.[g, 30]

Sin is upon every earth that ever was created.[h, 148] The Evil principle always has and always will exist.[165] Consequently every earth has its Redeemer, and every earth has its Tempter; and every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through.[148] And to carry the thing still further, we expect all who are faithful to take the place of Adams in the worlds to be created; then if there were no apostates, what would we do for Devils? As we have to get our devils from this earth, for the worlds that are to be

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[c]Moses 1:4, 33, 35, 37–38; 7:30; Abraham 3:11–12; D&C 29:33 [d]Moses 7:36 [e]*TPJS* 168 [f]2 Nephi 2:11–27; Moses 5:10–11 [g]Heb. 1:2, 6; Rom. 8:29; Col. 1:5; D&C 93:21; Rom. 8:17 [h]Moses 7:36

created.[64] It takes a good Latter-day Saint apostatized to get down into that deep (did I say bottomless?) pit. A person to become an angel of the Devil, has first to be a good Saint, and then deny the Lord who b[r]ought him.[i, 82]

How much does it take to prepare a man, or woman, or any being, to become angels to the Devil,[j] to suffer with him to all eternity? Just as much as it does to prepare a man to go into the Celestial Kingdom, into the presence of the Father and the Son, and to be made an Heir to His kingdom,[k] and all His glory, and be crowned with Crowns of Glory, Immortality, and Eternal Lives.[l] Now who [else] will be damned to all eternity? Will any of the rest of mankind? No; not one of them.[m, 13] Do you query why we give endowments to A. B., and C? It is to make devils of those who will deny the faith,[n] for that is also necessary, as a host of devils will be needed. We also want Saints, angels, holy ones, and those that are exalted to the highest glory — we want them to inherit Kingdoms that number millions on millions.[82] If you receive the Priesthood and make an evil use of it, it will make Devils of you . . . . . a perfect trim mounted devil is one who has had the Eternal Priesthood upon him, or else he has not got his proper character.[26]

It is necessary that men should become acquainted with the laws of God, and the ordinances of His Kingdom, and receive of the power of the world to come in order to fit them to become angels of the Devil,[o] and that the Devil may have full power over them; and these are the only ones who are cut off from every degree of Salvation.[p] Jesus said, "now is the judgment of this world; now shall the prince of this world be cast out. And I, if I be lifted up from the earth will draw all men unto me."[q]

He has been lifted up, and He will save every son and daughter of Adam and Eve, except the sons of perdition, in some kingdom where there shall be no more death, no more aches and pains to afflict and torment them.[r, 119]

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[i]Matt. 12:31–32; Mark 3:28–30; Luke 12:10; D&C 132:7, 26–27; *TPJS* 338–339; *WJS* 333–335 [j]*TPJS* 358; Heb 6:4–6 [k]D&C 76:50–70, 92–96; Rom. 8:14–18 [l]D&C 132:19–24 [m]D&C 88:21–39; 76:25–49 [n]Heb. 6:4–8 [o]2 Nephi 31:14; Alma 39:6; D&C 76:42–44 [p]D&C 76:25–47 [q]John 12:31–32 [r]Rev. 21:4

FATHER ADAM / MICHAEL — JEHOVAH / ELOHEIM — GOD OF THE OLD TESTAMENT

The people now-a-days profess to be very enlightened and they say, "Don't be so superstitious as to believe the Bible;" and the idea of Jesus being sacrificed for the sins of the world is ridiculed by many. They say, "Oh, don't have any such ideas, be more liberal, be as we are;" and I heard of one man who said he would not believe in, worship, nor acknowledge a God who would command a man to sacrifice his only son, as Abraham was called to sacrifice Isaac. [a] We Latter-day Saints are just so unwise and foolish as to believe that the Lord Almighty required this at the hands of Abraham; and He did not tell Abraham that he would have that ram ready in the bushes.[b] He said, "Have you confidence in me, my son Abraham?" "Yes," said Abraham. "Well, I will prove you. Bring up your son Isaac to Mount Moriah, build an altar there, place the wood on the altar and bind your son and place him on the altar and sacrifice him to me, and this will prove whether you have faith in me or not." The sacrifice was offered and accepted, and the Lord provided a way whereby Isaac could live. We are just so foolish, unwise and shortsighted, and so wanting in philosophy that we actually believe God told Abraham to do this very thing.

Who is that God? He is my Father,[c] He is your Father; we are His offspring.[d, 143]

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[a]Gen. 22:1–2 [b]Gen. 22:13 [c]**Editor's Note:** The purpose of what follows is to establish the Biblical relationship between Jesus and Jehovah by correlating Old Testament prophecies with their New Testament interpretation. In order to fully understand this correlation it is necessary that you be aware of the fact that in the King James translation the word "LORD" when it appears in all capitals is translated from the Hebrew word Jehovah, while the word "Lord" in lower case is translated from the Hebrew word "aw-done". Deut. 18:15, 18; 34:10; John 1:21, 25, 45; Acts 3:22–23; 7:37; John 17:8; 4:25–29; 5:46; 6:14; John 7:40; 8:28, 12:49–50; 1 Nephi 10:4–5; 21:20–21; 3 Nephi 20:23; Moses 1:6, 13, 16, 19, 32–33; 4:1–4; Psa. 2:2; Acts 4:26; John 1:41; Psa. 2:7; Acts 13:33; Heb. 1:5; 5:5; Matt. 3:17; Psa. 22:1; 27:46; Mark 15:34; Psa. 22:6–8; Matt. 27:39–44; Mark 15:28–32; Psa. 34:19–20; John 19:36; Ex. 12:46; Num. 9:12; Psa. 45:6–7; Heb. 1:8 Psa. 69:1–21; John 15:25; 1:11; 7:5; 2:17; Rom. 15:3; 2 Cor. 6:2; 26:37; Matt. 27:34, 48; Mark 15:23, 36; Luke 23:36; John 19:29; Psa. 91:1–12; Matt. 4:6; Luke 4:10; Psa 110:1; Matt. 22:43–45, Mark 12:35–37; Luke 20:42–43; Acts 2:32–36; Heb. 1:13; Psa. 110:4; Heb. 5:6; 6:20; 7:17, 21; John 12:34; Psa. 118:18–23; Matt. 21:33–42; Mark 12;1–11; Luke 20:9–18; Acts 4:10–11; Eph. 2:20; 1 Peter 2:4, 6; Psa. 132:11; Luke 1:32 Isa. 7:14; Matt. 1:23; Isa. 8:14; Rom. 9:31–33; Isa. 28:16; 1 Cor. 3:11; Eph. 2:20; 1 Peter 2:6; Isa. 43:1, 2, 11, 12, 14, 16, 24, 25; Matt. 1:21; Mark 2:5–10; Luke 5:20–24; John 20:23; Isa. 44:6, 22–24; 45:4, 15, 21–23; Rom. 14:10–11; Phil. 2:9–11; 1 John 4:14–15; Isa. 47:4; 48:17, 20–21; 49:7, 26; 51:9–10, 15; 54:5, 8; 63:16; Ex. 15:13; Deut. 7:8; 9:26; 13:5; 15:15; 24:18; 1 Chron. 17:21; Neh. 1:10; Psa. 77:15; 106:2, 7–11, 21 (con't on next page)

We may ask them [i.e. ancient Israel] the question. "Do you believe in the God of Abraham, Isaac and of Jacob?"[e] So do the Latter-day Saints. If they believe in the God who told Moses to say to Pharaoh that He was a "Man of War";[f] so do the Saints. I say, O Israel, ancient Israel, do you believe in the God who brought the children of Israel out of Egypt with a high hand and an outstretched arm![g] "Yes," say they; and so do the Latter-day Saints. Have you faith, that if necessary, He would again shower manna from Heaven[h] and send flocks of quails[i] to allay your hunger and cause water to burst from the rock[j] to quench your thirst as He did when the Children of Israel were passing through the Wilderness? Do you believe that He is the God whom Moses followed and by whom he was dictated?[k] "Yes," says the whole House of Israel. Well, that is the very God that we, the Latter-day Saints, are serving. He is our Father.[l] His is the God and Father of our Lord Jesus Christ[m] [and] .... He is the Father of our Spirits[n,] [131]

Well now, who is the father of our spirits [and of] ..... our Lord Jesus Christ[?] ... Who is He? Do you know anything about Him? Can you find out who He is? Suppose we go to the scriptures and enquire there who He is. At one time He says, "I Am that I Am."[o] At another time when the question was proposed by someone He

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(con't ref. *c, d*) Psa. 136:10–24; Jer. 14:8; Luke 1:47; 4:34; Isa. 50:5–7, 10; Matt. 26:39; John 4:34; Phil. 2:8; Matt. 27:26 Isa. 53:1–12; Luke 23:10; John 19;16; Mark 9:12; 15:28; Heb. 4:15; John 1:10–11; Matt. 8:17; Rom. 4:5; 1 Peter 2:22–24; 2 Cor. 5:21; Matt. 26:63; 27:54–60; 1 John 2:1; Rom. 5:12–19; Isa. 61:1–2; Luke 4:17–21; Isa. 63:1–7; Rev. 19:13, 15; 14:20; Micah 5:1–4; Matt. 2:6; John 7:42; Matt. 2:15; Hosea 11:1; Matt. 21:9; Psa. 118:26; Matt. 27:38–43; Psa. 22:6–8; 109:25–26; Luke 2:41, 52; 18:18–19; 20:37; John 1:18; 3:14–16; Num. 21:8–9; John 5:31; 8:54; 20:17; Acts 3:13; 5:30–31; 7:2–3; Gen. 12:1; Acts 7:30–33; Ex. 3:2–6; Heb. 1:1–2; D&C 109:1, 4–5, 10, 14, 22, 24, 29, 34, 42–47, 56, 64, 67–68, 70; 3 Nephi 16:5, 10–12, 16; 20:12, 19–23, 25–29, 46; 24:1; DHC 4:256; Key to the Science of Theology 1891 ed. 6; Cowley and Whitney on Doctrine, 1902 ed. 73–83; *JD* 24:151; *Zion's Watchman* Aug. 5, 1854 p. 125; *JD* 25:6; 26:128–129; Temples of the Most High, 1954 ed. 126–136; The Women of Mormondom 55, 79 [d]Acts 17:28–29 [e]Ex. 3:6, 15, 16; 4:5; Gen. 24:12, 27, 42, 48; 26:24; 28:13; 31:42, 53; 32:9; 46:1; 49:24, 1 Kings 18:36; 1 Chro. 29:10, 18; 2 Chro. 30:6; Matt. 22:32; Mark 12:26; Luke 20:37; Acts 3:13; 7:32, 46; 2 Sam. 23:1; Psa. 46:7; 75:9; 76:6; 81:1, 4; 84:8; 94:7; 114:7; 132:2, 5; 146:5; Isa. 2:3; 29:23; 49:26; 60:16; Mic. 4:2; Ex. 32:27; 34:23; Num. 16:9; Jos. 7:13, 19, 20; 8:30; 9:18, 19; 10:40, 42; 13:14, 33; 14:14; 22:16, 24; 24:2, 23; Judges 4:6; 5:3, 5; 6:8; 11:21, 23; 21:3; Ruth 2:12; 1 Sam. 1:17; 2:30; 5:7, 8, 10, 11; 6:3, 5; 10:18; 14:41; 20:12; 23:10, 11; 25:32, 34; 2 Sam 7:26, 27; 14:7; 23:3; 1 Kings 1:30, 48; 8:15, 17, 20, 23, 25, 26; 11:9; 14:7, 13; 15:30; 16:13, 26, 33; 17:1, 14; 22:53; 2 Kings 9:6; 10:31; 14:25; 18:5; 19:15, 20, 22; 21:12; 22:15, 18; 1 Chro. 4:10; 15:12; 16:4, 36; 17:24; 22:6; 23:25; 24:19; 28:4; 2 Chro. 2:12; 6:4, 7, 10, 14, 16, 17; 11:16; 13:5; 15:4, 13; 20:19; 29:7, 10; 30:1, 6; 32:17; 33:16, 18; 34:23; 36:13; Ezra 1:3; 3:2; 4:1, 3; 5:1; 6:14, 21, 22; 7:6, 15; 8:35; 9:4, 15; Psa. 41:13; 59:5; 68:8, 35; 69:6; 71:22; 72:18; 106:48; Isa. 1:4, 24; 5:19, 24; 10:20; 12:6; 17:6, 7; 21:10, 17; 24:15; 29:19, 23; 30:11, 12, 15, 29; 31:1; 37:16, 21, 23; 41:14, 16, 17, 20; 43:3, 14; 45:3, 11, 15; 47:4; 48:1, 2, 17; 49:7; 52:12; 54:5; 55:5; 60:9, 14; Jer. 7:3, 21; 9:15; 11:3; 13:12; 16:9; 19:3; 21:4; 23:2; 24:5; 25:15, 27; 27:4, 21; 28:2, 14; 29:4, 8, 21, 25; 30:2; 31:23; 32:14, 36; 33:4; 34:2; 35:13, 17, 18; 37:7; 38:17; 39:16; 42:9, 15; 43:10; 44:2, 7, 11, 25; 45:2; 46:25; 48:1; 50:18, 29; 51:5, 33; Eze. 8:4; 9:3; 10:19, 20; 11:22; 39:7; 43:2; 44:2; Zep. 2:9; Mal. 2:16; Matt. 15:31; Luke 1:68 *see also b* p. 5 [f]Exodus 15:3 [g]Deut. 5:15; 26:8; Jer. 21:5 [h]Exodus 16:1–36; Deut. 8:16 [i]Exodus 16:13; Num. 11:31–32 [j]Exodus 17:6; Num. 20:8–11; Deut. 8:15 [k]Exodus 3:1–16 [l]*see* note *c* [m]John 20:17 [n]Heb. 12:9; James 1:17; Num. 16:22; 27:16; Deut. 32:6–18; Ether 3:15–16; D&C 29:31–32; Moses 3:4–5; 6:36, 51; Gen. 1:26–27; 2:1, 4–5, 7; *WJS* 341 [o]Exodus 3:14

replied, "I am the Lord your God."[p] At another time He is spoken of as a "man of war,"[q] "a general,"[r] and so on. You may trace the scriptures through and you will find that He is known to one people [by] one title today and tomorrow by another, and the next day by another,[s] and there He leaves it.

If I were to set before you the principle directly to the truth and yet precisely as I understand pertaining to Him with whom we have to do, I have no question or doubt but it would be opposed to your tradition and the feelings of many of you.[34]

How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me[t] — namely that Adam is our Father and God . . . .[165] Now, if it should happen that we have to pay tribute to Father Adam, what a humiliating circumstance it would be! Just wait till you pass Joseph Smith; And after Joseph lets you pass him, you will find Peter; and after you pass the Apostles and many of the Prophets, you will find Abraham . . . and after a while you come to Jesus; and when you at length meet Father Adam,[u] how strange it will appear to your present notions. If we can pass Joseph and have him say, "Here; you have been faithful, good boys; I hold the keys of this dispensation; I will let you pass;"[v] then we shall be very glad to see the white locks[w] of Father Adam.[52] If I can pass brother Joseph, I shall stand a good chance for passing Peter,[x] Jesus, the Prophets, Moses, Abraham, and all back to Father Adam, and be pretty sure of receiving His approbation. If I can pass all this ordeal, shall I not be pretty safe? I think I shall.

When we get before Father Adam and the innumerable company that will come before Him — when we draw near to the Ancient of Days[y] with the rest of His children[y†] and receive His approbation, shall we not be safe?[48]

When Michael blows His trumpet[z] and calls the world together we shall then be before Him and we shall be perfectly satisfied that He can pass all the judgment[aa] that we shall want, and that the dominions of the wicked will want.[ab] And I have no doubt but the

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[p]Lev. 18:4, 2; Deut. 5:6 [q]Exodus 15:3 [r]Joshua 5:14–15; 6:2; D&C 88:112–114; Dan. 12:1 [s]Exodus 6:2–3 [t]*see* p. 112 [u]*TPBY* 3:95 [v]D&C 132:7 [w]Dan. 7:9 [x]Matt. 19:27–28; Luke 22:30; 3 Nephi 27:27; 1 Nephi 12:9–10; Mormon 3:19; D&C 29:12 [y]Dan. 7:9, 14, 22; D&C 27:11; 116; 107:53–56; *UPR* 91:46; 18:16–22; *TPJS* 157–159, 167–169, 39, 122, 237 [y†]*see* note *o* p. 60 [z]1Thes. 4:16; 1 Cor. 15:52–53; D&C 29:13, 26; 43:18; 45:45; 49:23; 88:98–99, 106, 112; 78:15–16 [aa]Dan. 7:10 [ab]Rev. 20:12–15

Saints that live and have lived from the days of Adam will be satisfied that He can give them Kingdoms and Power, Thrones and Dominions and influence in Eternity.[ac] And when they get all that He can give they will be satisfied and say, "It's enough." If we can get to Him, the Ancient of Days, whose hair is like wool,[ad] a Man of Age,[ae] a Man of Experience, and can learn of Him to understand "I Am that I Am"[af] we shall then hear Him say, "I am your Father and Leader. I will be your Front and your Rearward.[ag] I understand what this world is. I understand all about it. I have the government of the world in my hands although to a certain extent My opposer, My enemy, has gained a certain influence in the world." You will hear Him say, "I am in the whirlwind[ah] at My pleasure. I ride upon the storms[ai] and I govern worlds. I set up one king and put another down and organize empires and overthrow them at My pleasure.[aj] I the Lord do all these things." When we come to that great and wise and glorious Being that the children of Israel were afraid[ak] of, whose countenance shown so that they could not look upon Him,[al] I say when we get to Him whom they could not look upon . . . . . When we can see that very character and talk and live with Him in our tabernacles, if we are so fortunate as to get there, into His society, then we can say that to us there is but one living and true God[am] and He is the Father of our Lord Jesus Christ[an] and of our spirits.[ao] And when we get back to Him and learn that He is actually our Father[ap] we shall not feel any anxiety to call upon anybody else for the blessings we are in need of.[34]

We read in the Bible with regard to the Twelve Tribes of Israel, that they will be gathered together tribe by tribe, and that when they

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[ac]D&C 78:15–16; *TPJS* 167–169 [ad]Dan. 7:9 [ae]*TPJS* 157 [af]Exodus 3:14 [ag]Exodus 14:19; Isa. 52:12; 58:8 [ah]Job. 38:1; 40:6; Isa. 66:15; Jere. 4:13; Eze. 1:4, 1–28; Abraham 2:7 [ai]Psa. 104:3; 18:10; Isa. 19:1; Dan. 7:13; Matt. 24:30; 26:64; Mark 13:26; 14:62; Luke 21:27; Rev. 1:7; Job 22:14; Nah. 1:3; 1 Nephi 1:6; 17:45; Mos. 27:11–18; Alma 36:6–8; 38:7; Hel. 5:23–48; 3 Nephi 18:38–39; Eth. 2:4–5, 14; Psa. 18:6–19; Eze. 1:1–28; Dan. 7:9–10; Rev. 4:1–11; 2 Kings 2:9–12; Luke 9:34–35; Matt 17:5; Mark 9:7; Acts 1:9; 1 Cor. 10:1–2; Rev. 11:12; Exodus 13:21–22; 14:19–25; 33:9–10; Num. 12:5, 10; 14:14; Deut. 31:15; Neh. 9:12, 19; Psa. 99:7; 2 Sam. 22:1–20; Isa. 4:5; 6:1–7; Ex. 16:10; 19:16–22; 24:16–18; 34:5; 40:34–38; Lev. 16:2, 13; Num. 9:15–22; 10:11–12, 33–36; 11:25; 16:42; Deut. 1:33; 5:22; 31:15; 1 Kings 8:10–11; 2 Chro. 5:13–14; Psa. 78:14; 105:39; Eze. 10:1–22; 11:22–23; 41:18–20, 25; Gen. 3:24; D&C 29:12; 34:7; 45:16, 45; 76:63, 102; JST Gen. 9:16; Matt. 23:39; 24:30; JSH 1:16 [aj]Dan. 2:21; 4:25; 5:20–21; 7:12, 14, 25–27 [ak]Ex. 19:16; 20:19; Deut. 5:5 [al]Ex. 34:20, 29–35 [am]1 Cor. 8:5–6; Isa. 43:10–11; 44:6, 8; 45:5–6, 18; 46;8–9; John 4:24; D&C 93:33, 35; *UPR* 16:1–11; D&C 93:23, 29; Abraham 3:18; *TPJS* 350–355; James 2:26; Heb. 12:9; Job 32:8; Psa. 31:5; Pro. 20:27, Ecc. 3:21; 12:7; Isa. 26:9; 1 Cor. 3:16; 6:20; 1 Thes. 5:23; Heb. 4:12; Rev. 11:11; John 4:24; D&C 93:33, 35; Gen. 3:5, 22; Psa. 82:1, 6; Deut. 32:5–6; Isa. 63:16; 64:8; Acts 17:28–29; Luke 3:38; Heb. 12:9; John 10:33–36; Job. 1:6; 2:1; Rom. 8:14–19; 1 John 3:103; Ex. 15:11; 22:28; Deut. 10:17; Jos. 22:22; 2 Chro. 2:5; Psa. 86:8; 95:3; 135:5; 136:2; Rev. 21:1–27 [an]John 20:17 [ao]Heb. 12:9; James 1:17 [ap]Luke 3:38; Acts 17:28–29

are so gathered they will hear the sentence of the Ancient of Days[aq] . . . . . They will come up tribe by tribe, and the Ancient of Days, He who led Abraham, and talked to Noah, Enoch, Isaac, and Jacob, that very Being will come and judge the Twelve Tribes of Israel.[ar, 126]

Michael the Archangel (Adam) holds the keys of the resurrection[as, 5] [and] no being who has not been resurrected possesses the Keys of the Power of Resurrection. That you have been told often. Adam therefore was resurrected . . . .[30] Our Father Adam is the man who stands at the gate and holds the Keys of Everlasting Life and Salvation to all His children[at] who have or who ever will come upon the earth.[165]

"Well," says one, "[if He is God] why was Adam called Adam?" [Because] He was the first man on the earth, and its framer and maker.[165] The name that was given to Adam was more ancient than he was — it was the name of a man long before him who enjoyed the Priesthood. The name "Adam" was given him because he was the first man.[1] Adam . . . signifies [the] first man and Eve signifies [the] first woman.[30]

When Michael the Archangel[au] shall sound his trump[av] and the Ancient of Days[aw] shall come, all things that we have once been familiar with will come back again to our memory.[30]

It is a subject I am aware that does not appear so clear to our understandings at present as we could wish it or as it will some day, and it is one that should not trouble us at all. All such things will become more clear to your minds by and by.

I tell you this as my belief about that personage who is called the Ancient of Days,[ax] the Prince[ay] and so on. But I do not tell it because that I wish it to be established in the minds of others, though to me this is as clear as the Sun. It is as plain as my alphabet. I understand it as I do the path to go home. I did not understand so until my mind became enlightened with the spirit and by the revelations of God, neither will you understand until our Father in Heaven reveals all these things unto you. To my mind and to my feelings those matters are all plain and easy to be understood.[34]

[aq]Dan. 7:9, 22 [ar]Dan. 7:9–10; Rev. 5:11; 7:1–11; 11:16–18 [as]1 Thes. 4:16; 1 Cor. 15:52; Jude 9; D&C 29:13, 26 [at]D&C 78:15–16; *TPJS* 157, 158, 167, 168, 169 [au]D&C 107:52–55; 78:15–16; Jude 9; Zech 3:2; Rev. 12:7; D&C 88:112–115; Jos. 5:13–15; 6:1–2; Dan. 10:13, 21; 12:1 [av]1 Thes. 4:16; D&C 29:26 [aw]Dan. 7:9–10, 22; D&C 27:11; 116 [ax]Dan. 7:9–10, 22 [ay]Dan. 10:13, 21; 12:1; D&C 78:16; 107:54; 27:11

COMMON TITLES FOR MANY GODS

I do not know everything. There is a mystery concerning the God I worship which mystery will be removed when I come to a full knowledge of God. . . . . The God which you and I worship . . . is a Being that was [once] on an earth like this.[a] He has been clothed in mortality the same as we have been and He has had devils to fight the same as we have had, but I do not expect they were the same devils that we have. That God says I am your God and there is none else[b] — let us worship Him and none else. He is the God that we have — No matter what gods Enoch saw when the Heavens were opened unto him [during Adam's sojourn on Earth.] If the god he saw had been exalted millions of years before our God was — He also had to occupy an earth like ourselves and we shall find it out at some period and this is all the mystery there is about it.[69]

Our Bible believers can acknowledge that Jesus was tempted in all points as we are,[c] but ask . . . any of the Christian world do you believe that his father was ever tried as he was? No,[d] they will tell you in a moment. . . . . .

This is an item which the people can scarcely realize, that our Father and our God, Him whom we serve, the great Eloheim, He has once been afflicted precisely as we now are.[e, 43]

We obey the Lord, Him who is called Jehovah,[f] the Great I AM,[g] I am a Man of War,[h] Eloheim, etc. We are under many obligations to obey Him.[133]

I want to tell you, each and every one of you, that you are well acquainted with God our Heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know.[i] I told you a little last Sabbath about forgetting things.

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[a]Moses 7:59; *see also d* [b]1 Cor. 8:5–6 [c]Heb. 4:15 [d]1 John 3:1, 8, 16, 23; John 5:19–21, 26–27; 1 Cor. 15:45–47; *TPJS* 346 [e]*see d* [f]Exodus 6:3 [g]Exodus 3:14 [h]Exodus 15:3 [i]Deut. 32:7

There is not a person here today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth,[j] and they lived there with their parents for ages before they came here. . . . . Whether Adam is the personage that we should consider our Heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species[k] — of one family — and Jesus Christ is also of our species.[47]

The world may in vain ask the question, "Who are we?" But the Gospel tells us that we are the sons and daughters of that God whom we serve.[l] Some say, "We are the children of Adam and Eve." So we are, and they are the children of our Heavenly Father. We are all the children of Adam and Eve, and they and we are the offspring of Him who dwells in the Heavens, the highest intelligence that dwells anywhere that we have any knowledge of.[m, 144]

It is written, "Prove all things, hold fast that which is good."[n] Refuse evil, choose good,[o] hate iniquity,[p] love truth.[q] All this our fathers have done before us; I do not particularly mean Father Adam, or his Father . . . but I mean our fathers who have been exalted for millions of years previous to Adam's time. They have all passed through the same ordeals we are now passing through and have searched all things, even to the depths of hell.[94]

THE DOCTRINE OF JOSEPH VERSES THE BLIND LEADERS OF THE BLIND

Our Father Adam is the man who stands at the gate and holds the Keys of Everlasting Life and Salvation[a] to all His children who have or who ever will come upon the earth.[b] I have been found fault with by the ministers of religion because I have said that they were

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[j]Heb. 12:9; James 1:17 [k]Luke 3:38; Moses 6:8–9, 22; Rev. 1:6; *TPJS* 373 [l]Acts 17:28–29; John 20:17; Psa. 82:1, 6; 1 John 3:1–3 [m]D&C 121:32; Abraham 3:19; *TPJS* 354 [n]1 Thes. 5:21; 1 John 4:1 [o]Isa. 7:15–16 [p]Psa. 5:5 [q]Heb. 1:9 [a]D&C 78:16 [b]*TPJS* 157–158, 167–169

ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith.[165]

Who of the Christian divines know anything about the God we serve? I never saw anyone, until I met Joseph Smith, who could tell me anything about the character, personality and dwelling-place of God, or anything satisfactory about angels, or the relationship of man to his Maker. Yet I was as diligent as any man need be to try and find out these things.[164] How many anxious hours I have experienced in my youth, to know, see, and understand things as they were and as they are. Did I ever see a man who could instruct me in those matters, until I saw Joseph Smith? I never did. And after I had made a profession of religion, I would ask the most powerful preachers whether they knew anything about God — where He is located, where Heaven is, and where Hell is, who is the Father, who the Son, and what the distinction is between them, who is Michael the Archangel, who is Gabriel,[c] and so on. Could they tell a thing about it? No, and I am a witness that no man in Christendom knew anything about it, unless it was revealed by the Spirit to him.[51] But from the days of the apostacy of the church, who has been able to tell the origin of mankind, to know the relationship that exists between the divine and the natural, to converse with gods and angels and bring the knowledge of the gods to man's capacity and teach them how to converse together and chat together until the eyes of man are open to see as they are seen?[d] Nobody has been able to do this until Joseph Smith arose.[88] One of the greatest things Joseph Smith ever did was to familiarize Heaven and Earth and cause them to shake hand[s] together and become familiar together.[69] The excellency of the glory of the character of brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite . . . . This should have convinced every person that ever heard of him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ. When we hear a man that can speak of heavenly things, and present them to

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[c]Luke 1:19, 26; Dan. 8:16; 9:21; D&C 128:21; *TPJS* 157 [d]D&C 76:94

the people in a way that they can be understood, you may know that to that man the avenue is open, and that he, by some power, has communication with heavenly beings; and when the highest intelligence is exhibited, he, perhaps, has communication with the highest intelligence that exists.[85]

From the first time I saw the Prophet I never lost a word that came from him concerning the Kingdom. And this is the key of knowledge that I have today; that I did hearken to the words of Joseph.[175] My memory with regard to a great many things, especially with regard to things which pertain to the Kingdom of God upon the earth is very retentive, vivid, and quick. On the things of God — on the building up of His Kingdom — on the doctrines Joseph taught, or on anything that pertains to the Priesthood, I will not lay my memory aside to prefer any man's living. I know how I received the knowledge that I have got. I have seen the time when I first saw Joseph that I had but one prayer and I offered that all the time. And that was that I might be permitted to hear Joseph speak on doctrine and see his mind reach out untrammelled to grasp the deep things of God. But in consequence of the wickedness of the children of men and the consequent inability they possessed to receive heavenly things, he could not impart what was made known to him of the Lord. I was with him several years before I pretended to open My mouth to speak at all, but I would constantly watch him, and if possible learn doctrine and principle beyond that which he [publically] expressed. . . . . An angel never watched him closer than I did, and that is what has given me the knowledge I have today. I treasure it up and ask the Father in the name of Jesus to help my memory when information is wanted and I have never been at a loss to know what to do concerning the Kingdom of God.[123]

[There] is one thing I have thought that I might still have omitted. It was Joseph's doctrine that Adam was God. . . . [But] Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it.[73]

As for the doctrine that is promulgated by the sons of Joseph, it is nothing more than any other false religion. We would be very glad to have the privilege of saying that the children of Joseph Smith, Junior, the Prophet of God, were firm in the faith of the

Gospel, and following in the footsteps of their father. But what are they doing? Trying to blot out every vestige of the work their father performed on the earth. Their mission is to endeavor to obliterate every particle of his doctrine, his faith and doings. These boys are not following Joseph Smith, but Emma Bideman.[161]

Brother Kimball quoted a saying of Joseph the Prophet, that he would not worship a God who had not a Father;[e] and I do not know that he would if he had not a mother; the one would be as absurd as the other. If He had a Father, he was made in his likeness.[f] And if He is our Father we are made after his image and likeness.[g] He once possessed a body, as we now do; and our bodies are as much to us, as His body [is] to Him. Every iota of this organization is necessary to secure for us an exaltation with the Gods.[93]

We believe in our Father, and do not apply this term to a nonentity — to a fancied something that never existed; the application would not be correct. We do not so use language. We use this term to [refer to] a Being, and we claim this title as children. He is our Father;[h] He is our God,[i] the Father of our spirits;[j] He is the framer of our bodies,[k] and set the machine in successful operation to bring forth these tabernacles that I now look upon in this building, and all that ever did or ever will live on the face of the whole Earth. This is the doctrine taught by the ancients, taught by the prophets, taught by Jesus, taught by his Apostles, taught by Joseph Smith, [and] taught by those who believe the same doctrine that Joseph Smith believed in.[149]

Adam [is] Michael the Archangel and He [is] the Father of Jesus Christ and is our God and Joseph taught this principle.[134]

— BRIGHAM YOUNG —
PROPHET, SEER AND REVELATOR

I had Brother Kimball ask me if his mode of communication pleased me. Yes; for I know what he means. I read his spirit when

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[e] *TPJS* 373; *UPR* 61:17–18; Moses 6:8–9, 22 [f] Gen. 5:1–3 [g] Gen. 1:26–27; 9:6; 1 Cor. 11:7; James 3:8–9 [h] Psa. 82:1,6; 1 John 3:1–3; Acts 17:28–29 [i] John 20:17 [j] Heb. 12:9; James 1:17 [k] Acts 17:28–29; Luke 3:38

he preaches; and if he preaches by the power of God, I can understand it if he speaks it back end forward, as well as if he spoke it straightforward and in picked and choice language. The spirit of revelation is the best grammar you ever studied. As I was telling you this morning, let the power of God come upon this congregation and open the vision of your minds, and an angel of God appear here, and you would be in the light of eternity and in vision in a moment, without a word being spoken, and volumes would be revealed to this people. What do we care about words? Chiefly to speak and to hear others speak so as to be understood. We have our language; but if a man speaks by the power of God, it is little matter to me what his words are, or the language he uses. If I understand the spirit of it, that is the way I find "Mormonism" to be true. The brethren who came to preach the Gospel to me, I could easily out-talk them, though I had never preached; but their testimony was like fire in my bones; I understood the spirit of their preaching; I received that spirit; it was Light, Intelligence, Power, and Truth, and it bore witness to my spirit, and that was enough for me. I have received it, and I have tried to improve upon it.

If I do not speak here by the power God, if it is not revelation to you every time I speak to you here, I do not magnify my calling.[89]

I wish to ask you a question: Do this people know whether they have received any Revelation since the death of Joseph,[a] as a people? I can tell you that you receive them continually.[15] A few [have] . . . complained about not getting revelations.[150] I have never yet preached a sermon and sent it out to the children of men, that they may not call Scripture. Let me have the privilege of correcting a sermon, and it is as good Scripture as they deserve. The people have the Oracles of God continually.[142]

God being the author of all Truth, if I speak the Truth, I speak the word of the Lord.[b]. . . What we call Scripture . . . [is] the Inspired word of Truth, whether spoken and written anciently or today. Now if I speak the Truth is not that just as much Scripture as that which was spoken by Isaiah or Paul, Peter or John?[170] I will now tell you all and you may write it down that all my preaching by the Holy

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[a] *UPR* 64; 66; 67; 68; 69; 72; 73; 74; D&C 136 [b] D&C 93:24–28

Ghost is Revelation.[c, 69] When [my discourses] . . . are copied and approved by me they are as good Scripture as is couched in this Bible, and if you want to read Revelation read the sayings of him who knows the mind of God.[150] I know just as well what to teach this people and just what to say to them and what to do in order to bring them into the Celestial Kingdom, as I know the road to my office. It is just as plain and easy. The Lord is in our midst. He teaches the people continually.[142]

In my doctrinal teachings I have taught many things not written in any book, ancient or modern, and yet, notwithstanding the many things I have told the people, I have never looked into the Bible, Book of Mormon, D[octrine] & C[ovenants], or any of our Church works to see whether they agreed with them or not. When I have spoken by the Power of God and the Holy Ghost, IT IS TRUTH, IT IS SCRIPTURE,[d] and I have no fears but that it will agree with all that has been revealed in every particular.[175]

Some years ago, I advanced a doctrine with regard to Adam being our Father and God.[e] That [doctrine] will be a curse to many of the Elders of Israel because of their folly with regard to it. They yet grovel in darkness and will. It is one of the most glorious revealments of the economy of Heaven, yet the world hold[s] it [in] derision. Had I revealed the doctrine of Baptism For The Dead[f] instead [of] Joseph Smith, there are men around me who would have ridiculed the idea until dooms day, but they are ignorant and stupid like the dumb ass.[g, 90]

When a man is capable of correcting you, and of giving you Light, and True Doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand.[h, 10] The revelations of the Lord to His creatures are adapted to the lowest capacity, and they bring Life and Salvation to all who are willing to receive them. They are so simple that the high-minded and those lifted up in their own estimation will say, "I cannot get down so low as that.[160]

There are men upon whom God has bestowed gifts and graces, and women who are endowed with strong mental ability, and yet

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[c]D&C 68:3–5 [d]D&C 68:3–5 [e]*JD* 1:50–51; *TPBY* 3:85–94 [f]1 Cor. 15:29; D&C 124:29–39; 127:5–10; 128:1–18; *TPJS* 330 [g]Isa. 29:14; 55:8–9; 1 Cor. 1:17–31; 2:1–16 [h]Matt. 18:2–4

they cannot receive the Truth, and then the Truth condemns them: it leaves them in Darkness. When they cannot receive every Truth, let it be ever so important or unimportant to them, their neglect to grasp in their faith the Truth God reveals for their benefit weakens them, comparatively, from the crowns of their heads to the soles of their feet, and the Enemy may have the advantage over them in an hour when they think not. To please our Father in Heaven and do His will in all things — to walk up faithfully in the discharge of every duty preparatory to being crowned in His Kingdom, when a Truth is presented to an intelligent person he ought to grasp it and receive it in his faith. There are Revelations, Wisdom, Knowledge, and Understanding yet to be proclaimed,[i] and whether they will please the world or not is immaterial to me. I shall not pledge myself upon a single point.[75]

In the due time of the Lord, the Saints and the world will be privileged with the revelations that are due them. They now have many more than they are worthy of, for they do not observe them. The Gentile nations have had more of the revelations of God than is their just due. And I will say, as I have before said, if guilt before my God and my brethren rests upon me in the least, it is in this one thing — that I have revealed too much concerning God and His Kingdom, and the designs of our Father in Heaven. If my skirts are stained in the least with wrong, it is because I have been too free in telling what God is, how He lives, the nature of His providences and designs in creating the world, in bringing forth the human family on the earth, His designs concerning them etc. If I had, like Paul, said, "But if any man be ignorant, let him be ignorant,"[j] perhaps it would have been better for the people.[75] If I have named anything that the people were not worthy of, I have prayed that it might be forgotten.[73]

[Nonetheless] I am proud to say that I own my Father and God in the midst of this wicked and preverse generation.[k] When we have fought the good fight, kept the faith,[l] have overcome, and safely passed through the ordeals of this mortality, our greatest joy will be because we have loved God, kept His commandments, and asked no odds of the Devil and all his emmissaries.[105]

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[i] *UPR* 66:21 [j] 1 Cor. 14:38 [k] Mark 8:38; Luke 9:26; Matt. 10:32–33 [l] 2 Tim. 4:7

I have enjoyed the privilege of preaching to the people at times when a stream of revelation has been poured out that would furnish knowledge to save every son and daughter of Adam if they had believed. But when they began to manifest a spirit of opposition and have rejected the teachings of the Spirit, I have said I am not compelled to make you believe the Truth.[113]

Some have grumbled because I believe our God to be so near to us as Father Adam. [Be this as it may] there are many [others] who know that doctrine to be true.[52] [I am] positive on the truth of [this] . . . doctrine.[166] God revealed to me . . . that Adam is our Father and God.[165] What I know concerning God . . . I have received from the Heavens, not alone through my natural ability, and I give God the glory and the praise. . . . . My testimony is the positive . . . . . I know that the sun shines, I know that I exist and have a being, and I testify that there is a God, and that Jesus Christ lives, and that he is the Savior of the world. Have you been to Heaven and learned to the contrary? I know that Joseph Smith was a Prophet of God, and that he had many revelations. Who can disprove this testimony? Any one may dispute it, but there is no one in the world who can disprove it. I have had many revelations;[m] I have seen and heard for myself, and know these things are true, and nobody on Earth can disprove them.[164] I do not want to be found fault with, but if I am it is all the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me.[165]

There are many revelations [which have been] given to me that I did not receive from the Prophet Joseph. I did not receive them through the Urim and Thummim as Joseph did, but when I did receive them I knew of their truth as much as it was possible for me to do of any truth.[166]

Now, my friends, brethren and sisters, ladies and gentlemen, how do you know anything? Can you be deceived by the eye? You can; you have proved this; you all know that there are men who can deceive the sight of the eye, no matter how closely you observe

their movements. Can you be deceived in hearing? Yes; you may hear sounds but not understand their import or whence they come. Can you be deceived by the touch of the finger? You can. The nervous system will not detect everything.[145] There is a scripture which reads, "For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God."[n] This is as true a saying as there is in the Bible . . . . . I have proven to my satisfaction, according to the best knowledge I can gather, that man can be deceived by the sight of the natural eye, he can be deceived by the hearing of the ear, and by the touch of the hand; that he can be deceived in all of what are called the natural senses. But there is one thing in which he cannot be deceived. What is that? It is the operations of the Holy Ghost,[o] the Spirit and power of God upon the creature.[p] It teaches him of Heavenly Things; it directs him in the Way of Life; it affords him the Key by which he can test the devices of man, and which recommends the things of God.[172] The revelations of the Lord Jesus Christ, *the spirit of truth*[q] will detect everything, and enable all who possess it to understand Truth from Error, Light from Darkness, the things of God from the things not of God. It is the only thing that will enable us to understand the Gospel of the Son of God, the will of God, and how we can be saved.[r] Follow it, and it will lead to God, the Fountain of Light,[s] where the gate will be open, and the mind will be enlightened so that we shall see, know and understand things as they are.[145] The eye, the ear, the hand, all the senses may be deceived, but the Spirit of God cannot be deceived; and when inspired with that Spirit, the whole man is filled with knowledge, he can see with a spiritual eye, and he knows that which is beyond the power of man to controvert.[164]

I would exhort my brethren to read the scriptures, and seek earnestly for the Spirit of the Almighty to understand them; and this great subject, at which I have merely glanced, will appear to them in all its simplicity and grandeur.[116] The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the Doctrine of

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[n] 1 Cor. 2:11 [o] Moroni 10:4–5 [p] Rom. 8:19–21 [q] John 14:17; 15:26; 16:13; D&C 88:66; 93:9, 11, 23, 26; *UPR* 15:1–8; 61:4–9 [r] Gal. 1:11–12; John 3:27 [s] D&C 85:7

Salvation to become acquainted with our Father and our God.[t] The Scriptures teach that "this is Eternal Life, to know Thee, the only True God, and Jesus Christ whom Thou hast sent;"[u] this is as much as to say that no man can enjoy or be prepared for Eternal Life without that knowledge. . . . . .

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit.[v] No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.[47]

The strongest testimony that can be borne to the minds of men is the testimony of the Father concerning the Son, and the testimony of the Son concerning the Father, by the power of the revelations of the Spirit, which every man who is born of woman possesses more or less, and which if mankind would listen to, it would lead them to the knowledge of God, and ultimately, assisted by the ordinances of the gospel, into His presence.[w, 117]

I wish to impress upon the minds of the Saints the importance of so living that they will always know the voice of the Good Shepherd.[x] When they hear the voice of the spirit of inspiration, the power of God, through any person, let the feelings and sensibilities of every one who professes to know anything of the things of God, be in a state to know and discern between that which is of God and that which is not. I have exhorted the brethren, all the day long, in this way. My whole study is employed and my whole soul is drawn out to induce this people to live their religion. How often has it been taught that if you depend entirely upon the voice, judgement, and sagacity of those appointed to lead you, and neglect to enjoy the spirit for yourselves, how easily you may be led into error, and finally be cast off to the left hand?[75]

I am like Moses when a messenger came to him saying, "The people are prophesying in their tents." Said Moses, "Well what of

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[t]*TPJS* 345–346 [u]John 17:3 [v]1 Cor. 2:11–14 [w]D&C 84:19–22 [x]John 10:11, 14

it."[y] I would to God that the Lord's people were all Prophets. I would to God that they all had Revelation! When they receive revelation from Heaven the story is told, they know for themselves.[145]

If we live according to our covenants we will always enjoy the Light of Truth,[z] and if we live faithful enough we shall enjoy the blessing of the Holy Ghost to be our constant companion.[aa] In such [a] case no person would turn either to the right hand or the left[ab]. . . but they would march straight forward in the path that leads to Eternal Life[ac]. . . . Without the power of the Holy Ghost a person is liable to go to the right or the left from the straight path of duty; they are liabel to do things they are sorry for; They are liable to make mistakes; and when they try to do their best, behold they do that which they dislike.[110]

I pray you, my hearers, to ask the Father, in the name of Jesus, whether these things be true or not. I cannot pray the Father that He will compel you to know; it would be no use for the Father to compel you to know the Truth. All must be willing to ask for and receive it. The Fountain is open, Truth is ready, its streams are waiting and desirous to come and testify to every individual on the earth who is willing to be taught . . . .[157]

Elder [John] Taylor said in one of his sermons that if we walk in the light of the Lord we should have revelations all the time. It is the light that is within you. No man can live his religion without living in Revelation.[69] When you have labored faithfully for years, you will learn this simple fact — that if your hearts are right, and you still continue to be obedient, continue to serve God, continue to pray, the spirit of revelation will be in you like a well of water springing up to everlasting life.[133] The Spirit of Revelation, even the Spirit of Eternal Life, is within that person who lives so as to bear properly the yoke of Jesus.[ad, 85] A man or woman who lives strictly according to divine light, reflects that light, so that they eventually become a source of light. Jesus said some were so, but depart from the increasing power of this light and we become like the blind groping for the wall.[ae, 170] [I admonish you to] so live every

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[y]Num. 11:27–29 [z]D&C 88:6; 93:29, 36 [aa]D&C 121:46 [ab]D&C 3:2; Isa. 59:8; Deut 5:32; 17:11, 20; 28:14; Josh 1:7; 2 Kings 22:2; 2 Chro. 34:2 [ac]Matt. 19:16–30 [ad]Matt. 11:29–30 [ae]Isa. 59:9–10

morning, noon, and evening, every moment, [so] as to enjoy the Holy Ghost continually.[af] Do not deprive yourselves of this privilege brethren and sisters; then you can see, hear, and understand, and know things that are of God, the visible and invisible, in Heaven and on Earth, things past, present and to come. No power can deprive you of this privilege, and God will bless you, and we will bask in His presence with our elder brother, and with all the sons and daughters of Adam who have been redeemed from the four quarters of the earth, to live forever.[74] Be faithful, do right and live so as to be worthy of Life Everlasting.[ag] Amen.[165]

[af] D&C 121:45–46 [ag] Matt. 10:37–39; 13:44–46; 16:24–25; 22:36–40; 6:24–25, 30–34; 7:21

ADDENDUM

CONTAINING
OTHER FUNDAMENTAL TEACHINGS
OF
PRESIDENT YOUNG:

Statements regarding: Mormonism's Essential Belief in the Bible — the Persecution of the Church of Jesus Christ of Latter Days Saints by so called "Christians" (i.e. Protestant America) — the Ignorance of "Christian" Ministers Respecting Basic Principles of Theology — Atheism and Idolatry — True Science and Mormonism — the Conservation of Matter — the Eternal Spirit — Eternal Progression in Knowledge among the Gods — the Omnipresent Spirit — and the False Teachings of Apostle Orson Pratt.

VICTIMS OF THE CHRISTIANS

It has been proclaimed that there is a great difference between us and the Christian world. There is.[158] Why should the Latter-day Saints appear so obnoxious and disagreeable . . . fairly a hiss and a by-word?[a] What is the reason of this? Is it because we can swear more and better than others? No. Because we can lie more and better than others? Well, can you steal better than others? No; I will defy you to do that. Are you better gamblers? No. Do you intrude more on your neighbors' rights than others? No. Do you bear false witness[b] more than others? No. Can you revile the name of the Savior more than others? No. Well then, why are we considered so strange a people?[143] Is the difference because we believe in another religion? By no means. The difference arises from the fact that we believe this Bible, wide open, from Genesis to Revelations.[c] They [the Christians] believe it sealed up, never to be opened again to

[a] 1 Nephi 19:14; 3 Nephi 16:9 [b] Ex. 20:16; Deut. 5:20 [c] PGP 60:8

the human family. They believe it shut, we believe it open; they believe it in silence, we believe it proclaimed on the house top . . . . . They shut up the Bible, say they are Christians, and cry, "False prophets, false teachers, delusion, delusion, heresy, outcasts, kill them if you can not get rid of them . . . they must leave, we cannot endure them any longer!"[158]

There probably never was a day on the face of the earth when infidelity reigned more completely in the hearts of the children of men than it does now. We, as Christians, believe in God, in Christ and in his atonement, in repentance and obedience, and in receiving the Spirit;[d] but what are the facts in the case? We are persecuted, our names are cast out as evil,[e] we have the world arrayed against us.[f] And who are at the head of this? The Christians. You go to a real infidel . . . and we receive little persecution from him; none whatever in comparison with what we receive from those who profess to believe [in the Bible].[158]

The rise and cause of our persecutions have been just the same as it has ever been in the experience of the Saints of God. Who were the leaders and foremost in the ranks of the Savior's persecutors? The Scribes and the Pharisees.[g] Who were foremost in the ranks in persecuting Joseph Smith, even when he had the pledge of the governor of the State of Illinois that he should be preserved, and when not one scratch or law could be found against him? Who led the blackened crew who said that if the law could not reach him, powder and ball should?[h] The priests; they have always led the van, and always will.[i] It is Baal against Christ now, as it always was. . . . . .

We wish strangers to understand that we did not come here [to the wilderness of Utah] out of choice, but because we were obliged to go somewhere,[j] and this was the best place we could find. . . . . . We did not come here because we chose to get out of the way of the Christians. We wanted to stay with our former brethren, to induce them if possible to receive the Truth; but they would not hear it.[156]

Now, to tell the truth, there are but few, in comparison with the numbers that now live, who are rabid against and seek to de-

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[d]PGP 60:1, 3, 4 [e]Luke 6:22; Matt. 5:11 [f]Matt. 10:16–25; John 13:16 [g]Matt. 23:13–33 [h]John 16:2–3 [i]Matt. 23:34 [j]Matt. 10:23

stroy the Kingdom of God. A great portion of the human family are honorable men and women, and they would just as soon that "Mormonism" should live as any other ism. The few who seek to destroy the Kingdom of God are priests, politicians, and office seekers, and they would care nothing about it, only they are afraid we will take away their place and nation.[k, 126]

Many have been hated, despised, and hunted, on account of their influence with their fellow beings. Has any one in our generation? Yes. Are there not scores of men and women here who are familiar with the death of our Prophet? Why did people hate him? Because of his influence. Did he gain or exercise an unrighteous influence? By no means. He possessed a righteous influence over the spirits, feelings, passions, and dispositions of all who delighted in Truth and Goodness, so far as he associated, and could guide them at his pleasure.

Am I hated for the same cause? I am. I am hated for teaching people the Way of Life and Salvation[l] — for teaching them principles that pertain to eternity, by which the Gods were and are, and by which they gain influence and power. Obtain that influence, and you will be hated, despised, and hunted like the roe upon the mountains. The way to obtain that influence is pointed out — by whom? By him through whom the worlds were created,[m] and who has redeemed this earth and all things upon it.

He gave his life a ransom to atone for the sins of the world, and he has pointed out the way.[n] His law is sacred, omnipotent, eternal; and that is the law to obey.[62]

I recollect a little of [the Prophet's] history that I will relate. . . . . When he had almost finished translating the Book of Mormon, nearly forty years ago, and some time before the Church was organized, he was hunted, harassed, tormented, afflicted, and perplexed; taken before this magistrate and that magistrate, and sometimes they would keep him a whole night trying to prove something or other against him. "O, he was [a] guilty man! His crimes were enormous! No man was ever so guilty as he."[126]

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[k]John 11:48 [l]John 14:6 [m]Heb. 1:2 [n]Matt. 10:24, 37–40; 16:24–26; 19:21, 23–24, 27–30; 20:26–28; 22:36–40; 23:11–12; 25:31–46; 26:39, 42

I was somewhat acquainted with the coming forth of the Book of Mormon, not only through what I read in the newspapers, but I also heard a great many stories and reports which were circulated as quick as the Book of Mormon was printed, and began to be scattered abroad. Then the spirit of persecution, the spirit of death, the spirit of destruction immediately seemed to enter the hearts of the pious priests more particularly than any other portion of the people; they could not bear it. Among those who professed great faith and great piety, and believed the blessings of sanctification, and professedly believed in the ministering of angels, and in the gift of the Holy Ghost, and that it was the privilege of Christians to enjoy the gifts and graces of the Spirit now, as well as in ancient times, as quick as the Book of Mormon was introduced into conversation, a spirit would rise in them causing them to wish to destroy that book and every person who believed in it. They would say, "It is from Hell, it is from the Bottomless Pit,[o] it is of the Devil; and those who believe in it ought to go to Hell;[p] it is a pity that such a delusion should be permitted to rise in our Christian country." Such expressions came from the mouths of religious priests — from the mouths of leading characters in society — from those who professed to hold the Keys of Salvation, and to teach the people the Way of Life. Has this spirit cease[d]? No, it has not, but it has constantly increased.[33]

At present the enemies of all righteousness have the lead, and say, "Now you poor Mormons, are you not afraid that we can muster our thousands, and destroy every one of you?" "Go to hell," say I, "and be damned; for you will go there, and you are damned already." I can prove from the Scriptures that they are in hell, though sanctimonious persons consider it wicked to make such remarks. I also say, "Stay in the hell you are in, if you choose, or go to another if you can."[33]

Tell the world— sound it in the ears of kings and rulers, that they are persecuting a people to whose God they will have to pay every debt they contract: they will be brought into judgment for every act against this kingdom. This is the kingdom of God; these

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[o]Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3 [p]John 16:2–3

are the people of God, as are all who receive the truth and follow its principles.[84]

I can tell you something more, brethren and sisters, and friends, and the United States, and all the world; the Lord Almighty will not suffer His Priesthood to be again driven from the earth, even should He permit the wicked to kill and destroy this people. The Government of the United States and all the kings of the world may go to war with us, but God will preserve a portion of the meek and humble of this people to bear off the Kingdom to the inhabitants of the earth, and will defend His Priesthood; for it is the last time, the last gathering time; and He will not suffer the Priesthood to be again driven from the earth. They may massacre men, women, and children; but the Lord will not suffer them to destroy the Priesthood; and I say to the Saints, that, if they will truly practise their religion, they will live, and not be cut off.[31a]

Men may persecute the people who believe its doctrines, report and publish lies to bring tribulation upon their heads, earth and hell may unite in one grand league against it, and exert their malicious powers to the utmost, but it will stand as firm and immovable in the midst of it all as the pillars of eternity. Men may persecute the Prophet, and those who believe and uphold him, they may drive the saints and kill them, but this does not affect the truths of "Mormonism" one iota, for they will stand when the elements melt with fervent heat, the heavens are wrapt up like a scroll, and the solid earth is dissolved.[q] "Mormonism" stands upon the eternal basis of omnipotence. Jehovah is the "Mormonism" of this people, their Priesthood and their power; and all who adhere to it, will, in the appointed day, come up into the presence of the King Eternal, and receive a crown of life.[11]

This is the kingdom of God, set up for the last time; and whosoever persecutes it persecutes the Son of God and the Father who sent him.[84]

All the world are ready to tell you that this work is not of God. Kings, princes, dukes, lords, and other great men of the earth are all combined in this testimony. Why do they fear this work, if it is

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[q] 2 Peter 3:10

the work of men? The very sound of it carries conviction to all the inhabitants of the earth — a conviction that it is ordained of God. Were this not so, you would not see it contended against by the priests in the pulpit, who are bitter against it, and are most vigilant in circulating all manner of falsehood concerning it, picking up the sayings of corrupt, debased, abandoned characters to swell their catalogue of lies against it, which they publish throughout the world. All this would sleep, if this work was not of God. They would never think enough of it to say one word about it. But they are pricked by the conviction of its truth when they hear the sound of it. When false reports go out against Joseph Smith and his brethren, against the Book of Mormon, and the kingdom of God, a conviction goes with them to the hearts of the people that this is the work of the Almighty. Were this not so, we should not have been persecuted — we should not have been driven as we have been. But we have been driven for the last time, thank God my heavenly Father.[83a]

I will mention a few sayings and doings that transpired in Missouri, when they had Joseph and many others in prison. Old General Clark had discretionary power, from Governor Boggs, to kill man, woman, and child, or to spare the women and children, or distribute the whole community of the Saints among the other inhabitants, just as he pleased. The cause of this was laid to "Mormon disturbances," Mormon troubles;" though the "Mormons" had not been out of their own county, for they owned nearly all the county where they lived, and they did not go beyond their own boundaries except upon lawful and necessary business. We had given up our arms, by their request, to prove our loyalty to the government, and then many of them said, "Now, God damn you, we will shoot you;" and some of the Saints were killed after they had surrendered their arms, in faithful compliance with the requisition.

The starting point of our persecutions there arose by our enemies setting fire to their own houses, and swearing that they were burnt out and driven by the "Mormons." This I know, for it came under my own observation. When General Clark came into Far West with his army, he sent George M. Hinkle, the apostate, to call out the remainder of the brethren on to the public square, and when

they were assembled he surrounded them with his men, and said, "Gentlemen, I have discretionary power in my hands, and I will now tell you what we desire. We wish one to go home with this man, and another with that man, and take your wives and children with you, and distribute yourselves through the State. You are the best Mechanics and the most industrious people we have; and you have accomplished more here in two years, than our old settlers have in twelve. We wish you to live with us. Why cannot you associate with us? I want you to scatter among our people, and give up your religion, and Prophet, for I will tell you now, in the beginning, you will never see your Prophet, Joseph Smith, again." (Said I to myself, 'That is a falsehood.') "Only mingle with us, and give up your Prophet, your Apostles, and your assembling yourselves together, and we wish you to stay with us, for you are the best citizens in the State." I thought that these expressions did not correspond well with many of his remarks, and being determined not to give up my religion, I at once concluded that he might go to hell, and I would leave the State; and so I did, with the balance of the Latter-day Saints, as they had previously killed many.[31a]

Who is it that stirs up the devil all the time? Those sanctified hypocrites, those old sectarians, who profess so much sanctity, and so much religion. They see that their old favorite dwelling is crumbling to the dust, never to be rebuilt again before "Mormonism" will triumph. That is what stirs up all the mischief. It was priests who first persecuted Joseph Smith.[31a]

Is it so with the Infidel? No, he does not care anything about the matter; but those sweet, loving, blessed Christians, the priest in the pulpit, and the deacon under it, and the sage followers of their own nonsense and the traditions of their fathers are the ones who are at war with the Eternal Priesthood of God.[31a]

They are more afraid of our union than of any other power. They are afraid of the God that is within us. If that union and the power of God is with ten men, they fear that in them more than they fear a hundred thousand men that are not united.[85a] This is what terrifies the Christian world, not the moral nor political portion of it; but it is the fanatics, the priests who are afraid, and they continually seek to

stir up strife and mischief. They are not all so; but our past experience has given us good reason to come to this conclusion.[134a]

It is seldom I think of them; but when I get to talking about them, the times we have passed through come up, which were good times. I felt remarkably well through them all. "You, Brigham Young, are a Mormon; you believe in Joseph Smith, and you are not fit to live on the earth." "You, John, Peter, and Paul, ought to be killed, because you believe in Jesus Christ." How do you think I feel towards them? One of our sisters lay sick in bed in Far West; and when the mob came in there, one of them took a pitchfork and threatened to stab her with it. She said, "Stick it into me as quick as you please, for you will not do any great things in killing an old woman like me—one who is not able to get off from her bed." When they hunted us into this desolate wilderness, if you will permit me to use a vulgar figure, I had to put on scores of old fashioned Pennsylvania breechings; I had to keep putting on another, and another, to hold them within bounds. The Lord said, "Hold on." He can fight our battles far better than we can. Anger towards them is a poor, miserable feeling; and I am trying to get rid of it. But to reflect on what they have done! Hundreds and hundreds of fathers, mothers, and children have been wasted by the wayside, through their hellish persecutions! I feel that I want to live until I see the earth emptied of such characters. Are all thus mean? No, only those that feel to persecute and destroy the kingdom of God from the earth.[85a]

We have been forced to separate ourselves, been under the necessity of leaving the society of those who did not believe as we did. We have been driven from our homes time and time again without the privilege of disposing of our property, and have taken joyfully the spoiling of our goods repeatedly, until we were under the necessity of fleeing to some land where there were none whom we could annoy.

If we have annoyed our neighbors so seriously, the question naturally arises, From what did this annoyance proceed? Was it from drinking and carousing, or hallooing in the streets by night? Was it from reveling by day or night? Was it from intruding on the rights of our neighbors? No, not from any of these causes by any

means. What was it then? This people believe in revelation. This people did believe, and do believe that the Lord has spoken from the heavens. They did believe and do believe that God has sent angels to proclaim the everlasting Gospel, according to the testimony of John. It was this that gave rise to the malice, hatred and vindictive feelings that have been so often made manifest against them. Some may say it was the political world. It was not so, although they had a share in it. It may be said that it was the moral world, but why should they entertain these feelings towards us? Are the Latter-day Saints immoral? O, no, their faith teaches men, women and children to be as moral as people can be. This cannot be the reason then. It was neither the political nor moral world; then whence did this hatred proceed? From the fanatically religious world. There was the rise and foundation of that hatred and malice that ultimately forced us to separate from the rest of mankind.[134*a*]

When we found we were obliged to leave Nauvoo, to deprive this nation of all excuse, and to clear our skirts of their blood, we wrote to all the governors of the States and Territories and also to the President soliciting aid and redress. We did this to deprive them of the chance of saying at the day of judgement, "you could have had an asylum with us if you had applied for it." The result of our appeal you have already heard; redress or sympathy there was none, but "you, Mormons, may seek a home on Mexican or some other soil."[134*a*]

We have been driven from our homes time and time again. I have been driven from a good handsome property and home five times without having the privilege of selling it, or making fifty cents from it, and what for? Because I was a thief? No. Because my brethren were thieves? No. Because they were liars? No. Because they were swearers? No. Because they were swindlers? No. Because they were adulterers or fornicators? No. Because they loved and made lies? No; but because they believed that God had spoken from the heavens and had bestowed upon His servant Joseph the keys of the holy priesthood of His Son. The Latter-day Saints believed this, and because they did so the Christian world said, "Up, get ye out of this

place, we want your houses and possessions." And they took them; but I will swear to them that they will never take them again.[134a]

Do you suppose that I am agoing to crouch down, and suffer this people to bow down continually to the rod of corruption? No. Come on with your knives, your swords, and your faggots of fire, and destroy the whole of us, rather than we will forsake our religion. Whether it is true or false is none of your business; whether the doctrine of plurality of wives is true or false is none of your business. We have as good a right to adopt tenets in our religion as the Church of England, or the Methodists, or Baptists, or any other denomination have to in theirs. Our doctrine is a Bible doctrine, a patriarchal doctrine, and is the doctrine of the Gods of eternity, and of the heavens, and was revealed to our fathers on the earth, and will save the world at last, and bring us into Abraham's bosom, if we ever get there. Are the officers of the Government the judges of our religion? It is none of their business whether it is true or false. I know whether it is true or not, and that is enough for me; you know, brethren and sisters, and that is enough for you. If they do not believe it, we do not trouble them with it. We say that we will meet you as friends, and as neighbors, as "flesh of our flesh, and bone of our bone," but not, as the world meet you, upon the platform of corruption and iniquity. We are not there, neither will we meet you there; but we will hail you as friends, and as brethren, pertaining to the citizenship of the Government.[31a]

Sixteen years ago we were on the inhospitable prairies, and in an Indian country. Five hundred of our able-bodied men had been taken from us by the call of the Government, and went to fight the battles of their country. There are women and children sitting here today, whose husbands, sons and fathers went on that campaign to prove to our Government that we were loyal, who became widows and orphans in consequence of that requisition. Those noble men left their wives and children and their aged fathers and mothers houseless and without protection upon the wild prairies and surrounded by savages, exposed to all the rigors and changes of the weather, to heat and cold, to rains and storms without protectors, until many sank under it and left their lifeless remains to be laid beneath the prairie sod. When this call was made upon us, to put to

the test our loyalty, we had travelled from Nauvoo and were resting in the western part of Pottawattamie county, Iowa. Had we boots and shoes to our feet? No. A few had, but the majority of the people had not. Had our wives clothing to last them five years? No. Had our children clothing to last them that length of time? No. The great majority of the people had not clothing nor shoes to make them comfortable a single day. We were obliged to leave our property behind us, with the lame and blind and feeble who were pounced upon while we were absent to find them a safe abiding place.[105a]

Many of the Battalion boys are here today, who walked over the plains and deserts; they know what they have endured. They left their fathers, mothers, and children on the prairie, and some of them they have never since seen, and will not in this time, for they sleep in the silent grave. They suffered all this in fighting for the country that had cast them out![31a]

Thomas H. Benton, if I have been rightly informed, obtained the requisition to call for that battalion, and, in case of non-compliance with that requisition, to call on the militia of Missouri and Iowa, and other States, if necessary, and to call volunteers from Illinois, from which State we had been driven, to destroy the camp of Israel. This same Mr. Benton said to the President of the United States, in the presence of some other persons, "Sir, they are a pestilential race, and ought to become extinct."[105a]

Do I love murderers and mobocrats as I do good men? No. Do I pray for them? Yes, that the Lord would judge them out of their own mouths, and that speedily.[31a]

You cannot find a community, placed under the circumstances that we were, that would have done as we did on the occasion of furnishing the Mormon Battalion, after our leading men had been slain and we had been compelled to leave our farms, gardens, homes and firesides, while, at the same time, the general Government was called upon in vain to put a stop to such a series of abuses against an innocent people.

The people said, "Give us redress for our wrongs?"

Government: "Did you say anything? Hard of hearing; can't hear a single word you say."

"Mr. President, Mr. Senator, Messrs. everybody else, can you hear the cries of the widow and fatherless?"

Government: "Did you speak? can't hear you gentlemen; mark what I say, I can't hear you."

After all this, to prove our loyalty to the Constitution and not to their infernal meanness, we went to fight the battles of a free country to give it power and influence, and to extend our happy institutions in other parts of this widely extended republic. In this way we have proved our loyalty. We have done everything that has been required of us.[105a]

We plead all the time to be let alone, and to be permitted to live in peace, and not to be whipped and abused without cause, for we are "flesh of your flesh, and bone of your bone;" then why not let us enjoy our piece of cake, as we let you enjoy yours? For this we plead, and plead, and plead continually, but "No," say they, "we will chastise you because we have the power to do it; we will whip you because we are stronger than you."

I will take the Government of the United States, and the laws of Missouri and Illinois, from the year 1833 to 1845, and if they had been carried out according to their letter and spirit, they would have strung up the murderers and mobocrats who illegally and unrighteously killed, plundered, harassed, and expelled us. I will tell you how much I love those characters. If they had any respect to their own welfare, they would come forth and say, whether Joseph Smith was a Prophet or not, "We shed his blood, and now let us atone for it;" and they would be willing to have their heads chopped off, that their blood might run upon the ground, and the smoke of it rise before the Lord as an incense for their sins. I love them that much. But if the Lord wishes them to live and foam out their sins before all men and women, it is all right, I care not where they go, or what they do.[31a]

I do not wish to make a political speech, nor to have anything to do with the politics and parties in our Government. They love sin, and roll it as a sweet morsel under their tongues. Had they the power, they would dethrone Jehovah; had they the power, they would today crucify every Saint there is upon the earth; they would not leave upon the earth one alive in whose veins runs the blood

of the Priesthood. Yet they are our brethren and sisters — bone of our bone, flesh of our flesh — sprung from one parentage. God is our Father — Jesus Christ, is our Elder Brother. If the world would understand this, and take warning, and be cautious, it would be far better for them. Will they? No: they do not and will not realize facts as they exist, and we cannot help it.[84]

In regard to our political rights, I will ask, have we ever seen a day, since Joseph found the plates from which was taken the Book of Mormon until this day, in which the Christian, the moral and the political world, or any other portion of the inhabitants of the earth, ever gave to Joseph Smith and his brethren one blessing that they could possibly keep from them? They have withheld every favor, every blessing, every accommodation that was possible for them to hold from the Latter-day Saints. Yet every move they have made has actually tended to sustain, build up, strengthen and increase the very power they were trying to destroy. They have tried to destroy the truth, to hinder the increase of the Latter-day Saints, to lessen their numbers, rob them of their location and homes, and last of all drive them from what is called civilization.[94a]

It was the priest in the pulpit thorning the politician, and gouging underneath, saying, "Don't you bear it;" and this because the priest could not bear to stand up in the pulpit and own his shame for vindicating a false religion, for our Elders could silence every one of them, and crimson their faces with shame. Hence their words and determinations were and are, "We will kill the Mormons;" and the priests were pinching the "Mormons" from behind the politicians. How long would it have been before the whole election of Illinois would have been controlled by the Latter-day Saints? Our enemies saw this, and the devil knew it, and was mad, and determined to remove us. He did so, and I thank God for it. The priests and the politicians could discern that "Mormonism" was gathering to its banner its thousands and tens of thousands, and that it would be but a very short time ere the State would be governed entirely by the Latter-day Saints. The whole election would have been controlled by them, if we had not come out, and forbidden our people to vote. We had to do this, or control the ballot box.

They succeeded in killing Joseph Smith and Hyrum his brother, and in driving us to these Valleys. Now, we are here, and what are they afraid of? I will tell you, they are afraid that we shall become independent of them.

The relation between us and the Government may be likened to a man having twelve sons, and all the elder sons pitch upon the younger one, as Joseph's brethren of old did upon him. They persecuted him, and lied to their father about him, and tried to alienate the feelings of the old man from him, and succeeded in a measure in estranging the feelings of the father from the young child. So it is with the General Government and us. We have plead time and time again, and will plead, saying, "Spare us, love us; we mean to be one of the best boys you have got; be kind to us, and if you chasten us, it may be said that we have kissed the rod and reverenced the hand that gave it, and tried again: but be merciful to us, for do you not see that we are a dutiful Child?" But no, Tom, Bill, Dick, Harry, and the rest of the boys are eternally running to the old man with lies in their mouths, and he will chastise little Joseph. And though the old fellow has not come out in open war upon him, and arrayed the force and arms of the Government to kill the boy, yet he sleeps in his chair, and dreams it over, and talks in his sleep, saying, "Go it, boys; we will not say anything here." And Tom, Bill, Dick, &c., commence pounding on to little Joseph; and the old man is dozing in his chair, saying, "Go it, boys." What will become of this little Joseph? I will tell you. We are a child of the Government, one of the youngest children, and we cling to our parent, and desire to be reckoned in the family, and to hail our brethren as brethren, and be numbered among them either in a Territorial or State capacity. What next? The cry is raised by the older boys that "it never will do to admit this younger child into the Union, he is an alien, and we must exclude him." I will tell you what this will amount to, they will pound and abuse little Joseph until his affections are entirely weaned from his parent, and from his brethren, and he becomes an independent boy. Who will cause this, the "Mormons?" No, the elder brethren will do it. They will urge on their hostility against little Joseph until he is driven into Egypt for succor. Well, if this is not Egypt enough, where will you find it?

"What is agoing to be done with these turbulent Mormons, these outrageous Mormons?" I will tell you what might be done, and what ought to be done. The Government of the United States, and the Presidents of the United States ought to treat the religion of the Latter-day Saints as they do Methodism, Presbyterianism, Quakerism, Shakerism, and many other isms, and say, "Here, I wish you to hold your tongues about the Mormons, for they have just as good a right to their religion as you have to yours."[31a]

Now I will tell you one thing that I am opposed to, and that this people are opposed to; it is to a mans coming here as an officer, with a bit of sheep's skin in his pocket having some great mans name to it, and beginning to set up his rules of discipline for the people, and saying, "I am a gentleman, I am a high-minded gentleman; can you tell me where I can find a woman to sleep with me tonight?" and setting up gambling shops, and drinking, and carousing, and stirring up strife, and hatching up law-suits; hunting out disaffected spirits, and then lecturing the people on morality, wishing them to become like other communities, and saying to Mrs. Such-a-one or Miss Such-a-one, "Won't you ride with me — won't you take a sleigh ride tonight with me? I am a high-minded gentleman." A prudent father, or husband, says, "Come home here; this is your place; you have no business with strangers." What is the result of this? Why, from most of the high-minded gentlemen, you can hear, "God damn the Mormons, they are opposed to the Federal Government, because they will not let us sleep with their wives and daughters." I am opposed to such men, and am after them with the barbed arrows of the Almighty. To what extent? Let them intrude upon the chastity of my family, and so help me God, I will use them up. [All the congregation said, "Amen."] Such characters may cry, "Aliens, aliens; the Mormons are all hostile to the government," and they may cry it until they are in hell.[31a]

Corrupt men cannot walk these streets with impunity, and if that is alienism to the Government, amen to it. The Constitution of the United States we sustain all the day long, and it will sustain and shield us, while the men who say we are aliens, and cry out "Mormon disturbance," will go to hell. There have been officers here who were not fit to live in our midst, and they ran home, and raised

the cry, "Mormon disturbances," "Mormon rebellion," "Mormon war," and, "Treasoners;" but their day is over.[31a]

[They] find fault with me because I have wives! They would corrupt every wife I have, if they had the power; and then they cry to the government,"You had better do something with the Mormons; they are deceitful and disloyal!!" I am disloyal to their sins and filthiness. Cleanse your hearts and the whole person, and make yourselves as pure as the angels, and then I will fellowship you.[105a]

Monogamy, or restrictions by law to one wife, is no part of the economy of Heaven among men. Such a system was commenced by the founders of the Roman empire. That empire was founded on the banks of the Tiber by wandering brigands. When these robbers founded the city of Rome, it was evident to them that their success in attaining a balance of power with their neighbors, depended upon introducing females into their body politic, so they stole them from the Sabines, who were near neighbors. The scarcity of women gave existence to laws restricting one wife to one man. Rome became the mistress of the world, and introduced this order of monogamy wherever her sway was acknowledged. Thus this monogamic order of marriage, so esteemed by modern Christians as a holy sacrament and divine institution, is nothing but a system established by a set of robbers.[97a]

Joseph Smith, in forty-seven prosecutions was never proven guilty of one violation of the laws of his country. They accused him of treason, because he would not fellowship their wickedness.[105a]

Brother Spencer said that he is thankful that he is located in these sequesterd vales, far away from those who have hated, hunted, and persecuted the Latter-day Saints. Why have they so abused this people? Because we hold the Key of Knowledge that all the world are ignorant of. For this we have been driven to the secluded country. I also am exceedingly thankful that we are here. I used to pray to be delivered from the Christians. I am delivered from them, thank God, and from their pernicious influences[109] I am thankful that I am so far from the Christians. What do I mean by the word "Christian"? That we must be like Christ, Christlike, that is what we understand by Christian. A man that is filled with the power of God, that knows and understands the revelations of the

Lord Jesus Christ and observes the commandments of the Father, one that bows humbly to His requirements and delights himself in them, that is the Christian.[r] We call the present sectarian order of Christians, "Christians" but they do not know what it means.[s, 88] If we are not Christ-like, we are not Christians.[170]

BLIND LEADERS OF THE BLIND

While I am speaking of the Christian world, my mind glances at the heathen world; they are as much Christians as those who profess the name of Christ in Christendom. There are no people upon the face of the whole earth but what have once been in possession of the knowledge of the true God, and have, sometime in the past, been in possession of the Holy Priesthood. Why are they so ignorant and benighted in their understanding? And why is the Christian world so lost to every sense of duty to themselves and to their Father and God? It is because they have transgressed the law of God, have changed His ordinances, and broken the Everlasting Covenant[a] which God made with the fathers.[109]

Excuse me. As far as the Spirit and feeling of many of those people are concerned with regard to morality, and their endeavors to send the Gospel to the heathen nations, it is excellent. And there are, doubtless, millions of just as honest people among the several religious denominations as are amongst the professedly Latter-day Saints.[173] Yes, I will venture to say that there are just as serious, honest, virtuous and truthful men and women in the Holy Catholic Church as [there] are in any other [church] on the face of the earth, the Church of Jesus Christ of Latter-day Saints not excepted — so far as our Truth and Honesty as individuals are concerned . . . . . Many of them believe in strict honesty, so do we. Yet they frequently say, "How dishonest some of you Mormons are!" I acknowledge that some who are called Mormons are dishonest. I am sorry to say so. And then again I should not be sorry for if this gospel gathered none but the good, the words of the Savior would fall to the ground. He said, "The Kingdom of Heaven is like unto a net that was cast into the sea and gathered of every kind."[b] I think we have gathered of all kinds . . . .[131]

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[r]John 14:15, 21; 10:15; 7:21–27 [s]Matt. 7:21–27 [a]Isa. 24:5 [b]Matt. 13:47

In the practical part of our religion we do not differ from them in many respects. They pray, and so do we; they keep the Sabbath[c] pretty tolerably well, and so do we; they say they believe in the Lord Jesus Christ; so do we, and keep his commandments; and they call upon the Lord, probably, as faithfully. In some of the plain, practical duties of the Gospel, the religious world are very diligent; but to the doctrinal parts of the Gospel of Salvation they are entire strangers.[15] They have not the Gospel, they are in darkness with regard to the Plan of Salvation, and their teachers are blind guides, totally unable to give the people the Living Word, [and] the Way of Life.[d, 173]

I was not very religious myself in my youthful days in my outward profession, though I had all the reverence in my heart that any man should have, yet I was called an infidel. I heard no man that could delineate, exhibit, print before the people, the least idea of man or the origin of his being upon the earth. I heard the great and the good. I searched, endeavored to learn for myself where the wisdom of God was, if it ever was on the earth. I found it not.[88] The Christian world . . . say they tell the people how to come to God and be saved. But if they ever have done that I have never heard them. In my young days I have been called an infidel for talking thus . . . but I never saw the day but what I would have walked on my knees across this continent to have seen a man who could have told me the first thing about God and Heaven.[139] Before I had made a profession of religion, I was thought to be an infidel by the Christians, because I could not believe their nonsense. The secret feeling of my heart was that I would be willing to crawl around the earth on my hands and knees, to see such a man as was Peter, Jeremiah, Moses, or any man that could tell me anything about God and heaven. But to talk with the priests was more unsatisfactory to me then than it now is to talk with lawyers.[85†] Before I embraced this Gospel I had studied the creeds of the Christian world. When I inquired of them with regard to heavenly things, why we came here, and the nature of the relationship we sustained to God and to heavenly beings, could I get any information? No, not the least idea.[e]

I once heard[173] one of the greatest speakers America ever offered.[88] [He was] one of the leading Elders in the Episcopal Methodist

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[c]Ex. 20:8–11; Mark 2:23–28 [d]1 Tim. 4:1–3; 2 Tim. 3:1–8; 2 Thes. 2:1–4; Isa. 29:13; Matt. 15:7–9; Mark 7:6–7 [e]Matt.11:27; Luke 10:22

Church[173] — I heard him[88] undertake to explain to his congregation one of the simplest of things, namely, "What is the soul of man?"[173] When he had exhausted over three hours in trying to tell his evidence, what the soul of man is, he labored like a balloon under the pressure of confined gas that goes up, up, up and is drifted hither and thither by every current of air, until the gas is exhausted, when it suddenly drops to the ground by its own weight. His discourse suddenly came to an end, when our friend, the expounder of the mysteries of the Kingdom of God, after exhausting all his ability and strength, all his mental and physical power, to tell what the soul of man is[88] — After he had . . . exhausted his language, for knowledge he had none, he straightened back in the pulpit and[173] concluded with these profound remarks:[88] "My brethren and sisters,[173] it is beyond the capacity of any human being to understand this great mystery, but[88] I must come to the conclusion that the soul of man is an immaterial substance."[173] Did ever any such thing exist? That term carries with it a flat contradiction. But this is the knowledge of the world. When they have exhausted all their philosophy, they know nothing of these matters.[88]

Some speak of the nations now on the earth forgetting God — they have not forgotten Him, for they have never remembered Him. They have not departed from His ways, for they never found them; they have not lost faith in Him, for they never had any. There are men sitting here who were brought up Christians, who were trained to believe in the sacred words of Truth contained in the Old and New Testament. What were you taught by your priests, your fathers, mothers, and associates, with regard to God?[51] [They] say, "We believe in the Christian religion, but we firmly believe that the God we… serve has no eyes, no ears, no mouth, no head, and no body, that he is not composed of elements, that he has no parts nor passions, that his centre is everywhere, [and] his circumference nowhere . . . ."[38]

A man can argue himself to know nothing, he can argue away what he did know. The sectarian world have read the Bible until they do not know what is in it; are you not my witnesses to the truth of this saying? You are. How many times have you read the Bible to them and they would say, "It is not in the Bible, you are reading in the Book of Mormon," and Deacons and Priests and Elders all would

unite in saying, "I do not believe a word of it, it is a pack of nonsense." Why do they do this? Because they supposed it was in the Book of Mormon, while at the same time you are reading out of [the] King James translation. I know that men can argue themselves so far that the natural common endowments of the Almighty upon them are laid beneath their feet.[6] The eyes of the Gentiles are like the eyes of the fool, wandering to the ends of the Earth.[f] They are deceived, blinded, and far from understanding the things of God. . . . . .

With the world things pertaining to eternity are such a mystery that all is left in the dark — left with the mantle of ignorance cast round it. But, God be praised, the vail begins to be thinner, and will be withdrawn for us, if we are faithful. The work that God has commenced in this our day is calculated to remove the vail of the covering[g] from all the face of the Earth, that all flesh may see His glory together. And if the principles of the Holy Priesthood that we have received continue to be carried out by the people at large, the vail will be taken away, so that we can comprehend that Being who is such a mystery to the great portion of the human family.[78]

ATHEISM AND IDOLATRY

All nations, tribes and communities of men worship something, it may be a stump, a stock, a tree,[a] a stone, a figure moulded in brass, iron, silver, or gold,[b] or some living creature, or the sun,[c] the moon, the stars,[d] or the god of the wind and other elements, and while worshipping gods which they can see and handle, there dwells within them a crude and undefined impression of a great Supreme and Universal Ruler whom they seek to represent and worship in gods made with their own hands;[e] but where He is located, what His shape[f] and dimension and what His qualifications are they know not. . . . . I have much charity for this portion of the human family called heathens or idolaters; they have made images to represent to their eyes a power which they cannot see, and desire to worship a Supreme Being through the figure which they have made. . . .

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[f]Pro. 17:24 [g]Heb. 8:10–11; Jer. 31:33–34; Isa. 25:7; 2 Cor. 3:13–18; Ex. 35:12; 39:34; 40:21 [a]Judges 2:13; 3:7; 10:6; 1 Sam. 7:3–4; 12:10; Ex. 34:13; Deut. 7:5; 12:3; 1 Kings 11:33; 18:19; 2 Kings 17:10; 18:4; 23:14; 2 Chron. 14:3; 17:6; 19:3; 24:18; 31:1; 33:3, 19; 34:3, 4, 7; Isa. 17:8; 27:9; Jer. 17:2; Mic. 5:14 [b]Acts 17:29 [c]Eze. 8:16 [d]2 Kings 17:16; 21:3; 2 Chron. 33:3; Zeph. 1:5; Gen. 2:1 [e]Jer. 1:16; Acts 17:24–25; Mic. 5:13 [f]John 5:37

The Apostle Paul found the city of the Athenians wholly given to idolatry; and they called him a "babbler" because he preached unto them Jesus and the Resurrection. He disputed in the synagogue with the Jews and with the devout persons, and in the market daily with them who met with him; and standing, in the midst of Mars Hill, he said, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by and beheld your devotions, I found an altar with this inscription, 'To the Unknown God.' Whom, therefore, ye ignorantly worship, Him declare I unto you."[g]

The Athenians knew not what to worship, and it seems they were willing to worship a god unknown to them, very likely under the impression that he might be the True God, whom they had tried to represent no doubt in various ways.[117]

All that is not of God and that does not exist to honor Him, will sooner or later return to native element. Consequently, to serve God and to acknowledge Him in His True character and in His works should be the greatest and highest purpose of mankind while they exist here. To deny the existence of God is equal to denying the existence of intelligence. To deny the existence of God is equal to denying the existence of the Earth and of all things that live and breathe upon it. Those who worship a god who does not exist (and to worship a bodiless, passionless, partless god, is equal to worshiping something that is nonexistent) subscribe to the worship of a fable and walk in total darkness, so far as knowledge of the True God is concerned.

It must strike a sensible person that nothing can be made without a maker, that nothing can be created without a creator, and that no person can be begotten without a father, or brought forth without a mother. These are plain facts which we all naturally know. The earth exists, and it owes its existence to a designer, organizer, and framer. We exist, and owe our existence to a Maker. There is a Supreme Being, and to Him the Earth and its fullness, the animate and inanimate existence owe their being; and this God, Brother Spencer told us this morning, he delighted to acknowledge. In the fashionable world it is quite a remarkable circumstance to find a single person who is willing to openly acknowledge the God of Heaven

[g] Acts 17:16–23

as the Creator, and upholder of all things. Indeed, it is quite a task for professed Christians even to acknowledge God, hence they are exhorted, "Oh, my dear brother, my dear sister, do take up your cross, and be not afraid to acknowledge God," for "he that denieth Me before men shall be denied before the angels of God."[h] The man that cannot freely acknowledge God must be devoid of the best portion that intelligence granted to his race, must stand branded as unwise[i] in the midst of created things, and virtually denies before God and angels that he ever possessed true intelligence. . . .

There are great mysteries connected with the different races of men. Why and how they are made different in their color, intelligence, and physical construction, philosophers and learned men have failed to discover. Why have they thus failed? Because they do not possess the key to their own philosophy. Men may have much knowledge given to them, and yet not possess the key of knowledge. . . . . .

Much proof could be produced to demonstrate that good, sober sense is not a prevailing element in the philosophical, political, theological, and scientific knowledge of the world. . . .

It is a fashionable practice in fashionable society to profanely swear by the name of God the Father and His Son Jesus Christ, throwing dishonor upon the name of their Maker and upon the name of their Redeemer.[j] God will bring all such into judgement. True ladies or gentlemen, even if they did not believe in the existence of Deity, would not be found using His name profanely; but the true character of a Saint is to openly acknowledge God in all things, never taking His name in vain, but using it at all times with reverence and proper solemnity. This also properly becomes every person of intelligence who is endowed with that wisdom which comes from God. Those who honor and reverence the author of their existence, honor themselves . . . .[109]

When men discard the principle of the existence of a Supreme Being, and treat it with lightness, as Brother Taylor says, they are fools.[k]. . . . As for ignoring the principle of the existence of a Su-

[h]Luke 12:8–9 [i]Psa. 14:1; 53:1; 10:4 [j]Ex. 20:7; Deut. 5:11 [k]Psa. 14:1; 53:1; 10:4

preme Being, I would as soon ignore the idea that this house came into existence without the agency of intelligent beings.[152]

SCIENCE AND MORMONISM

It was observed here just now that we differ from the Christian world in our religious faith and belief; and so we do vary materially. I am not astonished that infidelity prevails to a great extent among the inhabitants of the earth, for the religious teachers of the people advance many ideas and notions for Truth which are in opposition to and contradict facts demonstrated by Science, and which are generally understood.

Says the scientific man, "I do not see your religion to be true; I do not understand the law, light, rules, religion, or whatever you call it, which you say God has revealed; it is confusion to me, and if I submit to and embrace your views and theories I must reject the facts which Science demonstrates to me." This is the position, and the line of demarcation has been plainly drawn, by those who profess Christianity, between the sciences and revealed religion.[155]

A great divine said a few years ago that all science or all religion must come in contact and one must go down, he didn't know which, but he thought it would be religion.[170]

In these respects we differ from the Christian world, for our religion will not clash with or contradict the facts of Science in any particular. . . . . Our religion embraces all Truth[a] and every fact in existence, no matter whether in Heaven, Earth, or Hell.[155] All True Philosophy, every Art to bring things to perfection is of God and our religion incorporates it. . . . . Science may shake hands with my religion.[170] The revealed religion of Heaven is a pure science, and all True Science in the possession of men now, is a part of the religion of Heaven and has been revealed from that source. . . . . The God we serve and believe in . . . . is a God of System, Order, Law,[b] Science, and Art; a God of Knowledge[c] and of Power. . . . . It is hard to get the people to believe that God is

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[a]D&C 93:24 [b]D&C 88:21–40; 130:20–21; 132:8–13 [c]D&C 93:36; 10:43; Abr. 3:19; 1 Sam. 2:3; Pro. 3:19; Psa. 136:5; Jer. 10:12; 51:19; Mosiah 4:9

a scientific character, that He lives by Science or strict Law, that by this He is, and by Law He was made what He is; and will remain to all eternity because of His faithful adherence to Law. It is a most difficult thing to make the people believe that every Art and Science and all Wisdom comes from Him,[d] and that He is their author. . . . . Well, the Latter-day Saints are beginning to comprehend that True Religion is a Science; and their religion consists of Principles, Law and Order, and they acknowledge God in all things.[152]

THE CONSERVATION OF MATTER

Geologists . . . tell us that this earth has been in existence for thousands and millions of years. They think, and they have good reason for their faith, that their researches and investigations enable them to demonstrate that this earth has been in existence as long as they assert it has. . . . . Geology . . . is a true science; not that I would say for a moment that all the conclusions and deductions of its professors are true, but its leading principles are; they are facts, they are eternal; and to assert that the Lord made this earth out of nothing is preposterous and impossible. God never made something out of nothing; it is not in the economy or law by which the worlds were, are, or will exist. There is an eternity before us, and it is full of matter; and if we but understand enough of the Lord and His ways, we would say that He took of this matter and organized this Earth from it.[a] How long it has been organized it is not for me to say, and I do not care anything about it.[155]

Many Philosophers [can] believe and comprehend that matter [is] eternal, but [can] not comprehend that God [is] Eternal or never had a beginning. But I can.[18] I believe in the eternities of Worlds, Saints, Angels, Kingdoms, and Gods: In eternity without beginning. I believe the Gods never had a beginning, neither the formation of matter, and it is without end; it will endure in one eternal round, swimming in space, basking, living, and moving in the midst of eternity.[30] The elements with which we are surrounded are as eternal as we are.[b, 102]

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[d]Pro. 2:6; Mosiah 4:9; Alma 26:35; D&C 42:68; Luke 21:15; James 1:5; 3:17 [a]*TPJS* 350–352; Gen. 1:1–2 [b]D&C 93:23, 29; Abraham 3:18; *TPJS* 350–355

Is there any such principle as annihilation?[c] No. There is no such principle in Heaven or on Earth or under the Earth. There is an eternity of matter before us, there ever was and there ever will be, there is no bounds to it.[88] All the creations are in the midst of eternity, and that is one eternity, so they move in one eternal round.[d, 30] Does the scriptures teach the doctrine I am now teaching you? It is taught in the Old and New Testament, perhaps not precisely as I am wording it, but I can read the facts.[88]

Suppose I ask the learned when was the beginning of eternity? Can they think of it? No! And I should very much doubt some of the sayings of one of the best philosophers and writers of the age, that we call brother [Orson Pratt], with regard to the character of the Lord God whom we serve. I very much doubt whether it has ever entered into his heart to comprehend eternity. These are principles and ideas I scarcely ever meddle with. The practical part of our religion is that which more particularly interests me. Still my mind reflects upon Life, Death, Eternity, Knowledge, Wisdom, the Expansion of the Soul, and the Knowledge of the Gods that are, that have been, and that are to be. What shall we say? We are lost in the depth of our own thoughts.[20] The people, or many, say they cannot understand these things. This is true. No man can understand the things of Eternity . . . . I do not understand these things — neither does any man in the flesh[70]

If we look forward we can actually comprehend a little of the idea that we shall live for ever and ever; but you take a rear sight, and try and contemplate and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that the Gods have been for ever and for ever.[165]

Suppose we say there was once a beginning to all things, then we must conclude there will undoubtedly be an end.[e] Can eternity be circumscribed? If it can, there is an end of all Wisdom, Knowledge, Power, and Glory — all will sink into eternal annihilation.[20]

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[c] *TPJS* 354 [d] 1 Nephi 10:19; Alma 7:20; 37:12; D&C 3:2; 35:1 [e] *TPJS* 350–355

Some of our philosophers have tried to reveal the first cause. I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments and researches with regard to the first cause only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes far short of knowing or understanding himself in the least degree, and his researches are contracted to that degree that he is lost in ignorance of himself.[165]

Consequently, when you hear philosophers argue the point how the first God came, how intelligence came, how worlds came, and how angels came, they are talking about that which is beyond their conception; about that which never was, and never will be, worlds without end. It manifests their folly. It shows they know nothing of such matters. . . . . .

I will proceed a little further with my preliminaries before I commence my subject. Inasmuch as I have taken the ground that there never was a beginning, nor end — I wish to say further; there is an eternity of elements, and an eternity of space and there is no space without a kingdom; neither is there any kingdom without a space.[f] Were the best mathematician to multiply figures from the time he first commenced to learn at five or ten years of age, until he is one hundred years old, or until he has exhausted the capacity of figures known to man, he can then tell no more about the number of the creations of God in comparison than a mere child who knows nothing whatever of figures. There is no beginning, no end; there is no bounds, no time, when the elements will cease to be organized into bodies with all the variety you have a faint specimen of on this Earth.[30]

There are philosophers who believe that this Earth upon which we stand has been in existence for millions of ages: I wish to advance a few items that will open the minds of these philosophers, that they may be like well instructed scribes who treasure up in their hearts the mysteries of the Kingdom of God, the Principles of Eternity.

[f] D&C 88:37

Those who wish to be taught eternal principles, and become true philosophers, their minds can reach forth into the unlimited fields of eternity and still discover no end to the boundless expanse, and to its fullness . . . . . .

A true philosopher wishes to grow, and increase continually; he wishes his mind to expand and reach forth, until he can think as God thinks; as angels think, and behold things as God beholds them.[30]

This is "Mormonism," and it is founded upon all Truth, upon every principle of True Philosophy; in fact, the Gospel of Jesus Christ is the only True Philosophy in existence. There is not one particle of it that is not strictly philosophical, though you and I may not understand all the fullness of it, but we will if we continue faithful.[23]

THE ETERNAL SPIRIT

There is a great amount of ignorance in the world; and most people are lacking in researches concerning their own origin. Some have not the opportunity, others have not the time, and with the majority their education is such that they have not the disposition for those researches. But above all, they waste the knowledge that is naturally within them — their natural endowments. All men should study to learn the nature of mankind and to discern that *divinity* inherent in them.[a, 62]

If we could so understand True Philosophy [so] as to understand our own creation, and what it is for — what design and intent the Supreme Ruler had in organizing matter and bringing it forth in the capacity that I behold you [in] here today, we could comprehend that matter cannot be destroyed[b] — that it is subject to organization and disorganization; and could understand that matter can be organized[c] and brought forth into intelligence, and to possess more intelligence, and to continue to increase in that intelligence;[d] and could learn those principles that organized matter into animals, vegetables, and into intelligent beings; and could discern the *Divinity*

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[a]*TPJS* 364 [b]*TPJS* 350–352; *UPR* 61:4 [c]*TPJS* 208; *UPR* 61:9 [d]*TPJS* 354

acting, operating, and diffusing principles into matter[e] to produce intelligent beings, and to exalt them — to what? Happiness. Will nothing short of that fully satisfy the spirits implanted within us? No. . . . . .

What principal object have human beings in view? Happiness![f] Give me glory, give me power, give me wealth, give me a good name, give me influence with my fellowmen, give me all these, and it does not follow that I am thereby made happy; that depends altogether upon what principle those acquisitions were gained.[62]

It has been supposed that wealth gives power. In a depraved state of society, in a certain sense it does, if opening a wide field for unrighteous monopolies, by which the poor are robbed and oppressed and the wealthy are more enriched is power. In a depraved state of society money can buy positions and titles — can cover up a multitude of incapabilities — can open wide the gates of fashionable society to the lowest and most depraved of human beings; it divides society into castes without any reference to Goodness, Virtue or Truth. It is made to pander to the most brutal passions of the human soul — it is made to subvert every wholesome law of God and man, and to trample down every sacred bond that should tie society together in a national, municipal, domestic and every other relationship.[g] Wealth thus used is used out of its legitimate channel.

If a man wishes to stamp an honorable fame upon the tablets of eternity, he can do so only by living a holy and virtuous life.[102] Absolute tyranny never can produce happiness, neither can an influence unjustly gained and used; but give me influence with the children of men, and can that alone produce happiness? It cannot. What will give a man joy? That which will give him peace. What will produce joy and peace? If a man gains influence from the confidence he enjoys through his Integrity, his Honesty, Goodness, Uprightness, Virtue, and Truth, that influence will satisfy his mind; and influence gained in other courses cannot. . . . . Let the Lord speak, and let the people obey. That is the way to gain that happiness which all mankind are seeking, and no other course can satisfy the

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[e]D&C 88:6–13, 40–42, 45–62, 66–68; *UPR* 61:4–9 [f]2 Nephi 2:25 [g]1 Tim. 6:10

noble, Godlike spirit placed in man, who is formed for the express purpose of preserving his identity to all eternity.[62]

Will this intelligence [ever] cease to be? There are but very few, if any, who really believe this. And the thought of being annihilated — of being blotted out of existence is most horrid, even to that class called infidels. The intelligence that is in me, [for it] to cease to exist is a horrid thought; it is past enduring. This intelligence must exist; it must dwell somewhere. If I take the right course and preserve it in its organization, I will preserve to myself Eternal Life.[h] This is the greatest gift that ever was bestowed on mankind, to know how to preserve their identity.[i, 50]

It is a curious idea, but one in favor of which there is much testimony, that when people take the downward road, one that is calculated to destroy them, they will actually in every sense of the word be destroyed. Will they be what is termed annihilated? No, there is no such thing as annihilation,[j] for you cannot destroy the elements of which things are made.[37]

You read of the first and second death.[k] We witness, day by day, the dissolution of the body; and there is also a second death. Let a person observe the law of Christ as set forth in the Bible, the Book of Mormon, and in all the revelations God has given from the days of Adam until now, and his conduct tends to Eternal Life.[60] True knowledge flows through the Priesthood[l] to enable us to know how to order our lives, to overcome every principle that tends to the Death, and to embrace every principle that tends to the Life, that we may preserve our identity to all eternity, which is the greatest blessing bestowed upon man, and which we now have the privilege to place ourselves in the way to secure. The laws given by the Almighty to the children of men, by which we can preserve our spirits and our bodies to all eternity, are what the world call "Mormonism." Those laws are what this people believe and are in possession of.[62a] Shall we forge our own fetters through our ignorance? Shall we lay the foundation to build the bulwarks for our own destruction through our wickedness? No; the Latter-day Saints know better. We will lay the foundation to dwell eternally . . . .

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[h]John 17:3 [i]D&C 14:7 [j]*TPJS* 354 [k]Rev. 2:11; 20:6, 14; 21:8; Jacob 3:11; Alma 12:16, 32; 13:30; Hel. 14:18–19; D&C 63:17; 76:37 [l]*TPJS* 166–167, 364

We have the principle within us, and so has every being on this earth, to Increase and to continue to Increase, to Enlarge, and receive and treasure up Truth, until we become Perfect.[m] It is wisdom for us to be the friends of God;[n] and unless we are filled with integrity and preserve ourselves in our integrity before our God, we actually lay the foundation for our destruction. . . . .

We all know that this is not the state for us to live in and endure to eternity.[o] Our eyes are looking beyond this sphere of action, and I trust that we are laying the foundation to endure eternally. If we do, we must be the friends of God — the friends of the principles of Life and Salvation; and we must adhere to those principles and shape our lives according to them, or else we lay the foundation for our own destruction.[50]

The moment a person decides to leave this people, he is cut off from every object that is durable for Time and Eternity,[p] and I have told you the reason why. Everything that is opposed to God and His Son Jesus Christ, to the Celestial Kingdom and to Celestial Laws, those Celestial Laws and beings will hold warfare with, until every particle of the opposite is turned back to its native element, though it should take millions and millions of ages to accomplish it. Christ will never cease the warfare, until he destroys death and him that hath the power of it.[q] Every possession and object of affection will be taken from those who forsake the Truth, and their identity and existence will eventually cease.[45] When we speak of the law of Christ, we speak of it as the power to keep matter in its organization . . . . . Cleave to Light and Intelligence with all your hearts, my brethren, that you may be prepared to preserve your identity . . . . . The greatest gift that God can bestow upon the children of men is the gift of Eternal Life;[r] that is, to give mankind power to preserve their identity.[60]

Hear it, all ye Latter-day Saints! Will you spend the time of your probation for naught, and fool away your existence and being? You were organized, and brought into being, for the purpose of enduring forever, if you fulfil the measure of your creation, pursue the right

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[m]Matt. 5:48; Lev. 11:44–45; 1 John 3:1–3 [n]James 2:23; 2 Chron. 2:7; Isa. 41:8; D&C 84:63, 77; 88:3, 62, 117; 93:45, 51; 94:1; 97:1; 98:1; 100:1; 103:1; 104:1; 105:26; 109:6 [o]Rom. 5:12–14; 1 Cor. 15:22 [p]D&C 132:12–18; 130:20–21 [q]1 John 3:8; Heb. 2:14 [r]D&C 14:7; 6:13; 11:7; 1 Nephi 15:36; Rom. 6:23

path, observe the requirements of the Celestial Law, and obey the commandments of our God. It is then, and then only, [that] you may expect that the blessing of Eternal Lives[s] will be conferred upon you. It can be obtained upon no other principle. Do you understand that you will cease to be, that you come to a *full end* by pursuing the opposite course?[19]

The principle opposite to that of Eternal Increase from the beginning, leads down to Hell; the person decreases, loses his knowledge, tact, talent and ultimately, in a short period of time, [he] is lost; he returns to his mother earth, his name is forgotten. But where, oh where is his spirit? I will not now take the time to follow his destiny; but here, strong language *could* be used, for when the Lord Jesus Christ shall be revealed, after the termination of the thousand years' rest, he will summon the armies of Heaven for the conflict,[t] he will come forth in flaming fire, he will descend to execute the mandates of an incensed God, and, amid the thunderings of the wrath of omnipotents, roll up the heavens as a scroll,[u] and destroy death, and him that has the power of it.[v] The rebellious will be thrown back into their native element, there to remain myriads of years before their dust will again be revived, before they will be reorganized. Some might argue that this principle would lead to the reorganization of Satan, and all the devils. I say nothing about this,[w] only what the Lord says — that when he comes, "he will destroy *death*, and him that has the power of it"[x] It cannot be annihilated;[y] you cannot annihilate matter.[19] I will quote the Scriptures on this point, and you can make what you please of it. Jesus says, he will DESTROY death and him that hath the power of it.[z] What can you make of this but decomposition, the returning of the organized particles to their native element, after suffering the wrath of God[aa] until the time appointed.[ab, 22] Jesus will redeem the last and least of the sons of Adam, except the sons of perdition,[ac] who will be held in reserve for another time.[80] They will be decomposed, both soul and body, and return to their native element. I do not say that they

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[s]D&C 132:19–24, 55 [t]D&C 88:110–115 [u]Isa. 34:4; Rev. 6:14; 3 Nephi 26:3; Mormon 5:23; 9:2; D&C 88:95 [v]Heb. 2:14; 1 John 3:8; 2 Tim. 1:10; D&C 19:3 [w]D&C 76:44–48; 93:23, 29; Abraham 3:18; *UPR* 61:4–9; *TPJS* 208, 350–55, 158 [x]Heb. 2:14 [y]*TPJS* 354; D&C 93:29 [z]Heb. 2:14 [aa]Rom. 2:5; Eph. 5:6; Col. 3:6; Rev. 6:16; 11:18; 14:9–10, 19; 15:1, 7; 16:1, 19; 19:15 [ab]Alma 40:4–21; Acts 17:31 [ac]John 17:12

will be annihilated;[ad] but they will be disorganized, and will be as though they never had been.[56] "Why," some say, "we thought that the wicked were to be sent to Hell to dwell with Eternal Burnings[ae] for evermore."[af] They go to Hell and will stay there until the anger of the Almighty consumes them and they become disorganized, as the elements of the fuel we burn are disorganized by the action of fire and thrown back again to their native element.[67] That appears a mystery, but the principle has been in existence from all eternity, only it is something you have not known or thought of. When the elements in an organized form do not fill the end of their creation, they are thrown back again, like Brother Kimball's old pottery ware, to be ground up, and made over again. All I have to say about it is what Jesus says — I will destroy Death, and him that hath the power of it, which is the Devil.[ag] And *if* he ever makes "a full end of the wicked," what else can he do than entirely disorganize them, and reduce them to their native element? Here are some of the mysteries of the Kingdom.

On the other hand, let us take the affirmative of the question; and inquire what is Life and Salvation? It is to take that course wherein we can abide for ever and ever, and be exalted to Thrones, Kingdoms, Governments, Dominions,[ah] and have full power to control the elements,[ai] according to our pleasure to all eternity; the one is Life, and the other is Death, which is nothing more or less than the decomposition of organized native element. There can be no such thing as power to annihilate element.[aj] There is one eternity of element, which can be organized or disorganized, composed or decomposed; it may be put into this shape or into that, according to the will of the intelligence that commands it, but there is no such thing as putting it entirely out of existence."[22]

We are compared to the making of pottery upon the wheel;[ak] but the Lord never intended to show in that comparison that we were helpless beings and had no agency. Clay has so little intelligence that it is often so full of lumps that it will mar; but it is not to blame for that: but the Lord says, "You, intelligent Israel, are to blame, if you do not obey my voice; and if you are disobedient, I will serve

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[ad] *TPJS* 354 [ae] Isa. 33:11–14; Mosiah 27:28; D&C 64:24; 85:3; 109:46; 112:24 [af] Mark 9:43–48; D&C 76:44; 19:3–12 [ag] Heb 2:14 [ah] D&C 132:19; Rom. 8:14–18; 1 John 3:1–3 [ai] Matt. 28:11 [aj] *UPR* 61:4; *TPJS* 158 [ak] Jer 18:1–10

you as the potter serves the clay that has very little Intelligence. You, Israel, are capable of choosing, you are capable of refusing, you are capable of performing, you are capable of hearing counsel from My mouth and of carrying out those principles that I tell you; but the clay upon the wheel has no such Intelligence; and if you do not obey my voice, it will prove that you are not worthy of Intelligence, any more than the clay upon the potter's wheel; consequently, the Intelligence that you are endowed with will be taken from you, and you will have to go into the mill and be ground over again.[53]

Mankind are organized of element designed to endure to all eternity; it never had a beginning and never can have an end.[al] There never was a time when this matter of which you and I are composed was not in existence, and there never can be a time when it will pass out of existence; it cannot be annihilated.[44]

How difficult it is to teach the natural man,[am] who comprehends nothing more than that which he sees with the natural eye! How hard it is for him to believe! How difficult would be the task to make the philosopher, who, for many years has argued himself into the belief that his spirit is no more after his body sleeps in the grave, [to] believe that his intelligence came from Eternity, and is as eternal in its nature, as the elements, or as the Gods. Such doctrine by him would be considered vanity and foolishness, it would be entirely beyond his comprehension. It is difficult, indeed, to remove an opinion or belief into which he has argued himself from the mind of the natural man . . . . . .

A few words more upon the subject of the Eternal Existence of the Soul. It is hard for mankind to comprehend that principle. The philosophers of the world will concede that the elements of which you and I are composed are Eternal, yet they believe that there was a time when there was no God. They cannot comprehend how it is that God can be Eternal.[an] Let me ask this congregation, can you realize the eternity of your own existence? Can you realize that the Intelligence which you receive is Eternal?[ao] I can comprehend this, just as well as I can that I am now in possession of it. It is [just]

[al] D&C 93:23, 29; Abraham 3:18; *TPJS* 350–355 [am] Mosiah 3:19; Alma 26:21 [an] *TPJS* 352; *HC* 4:78–80 [ao] D&C 93:23, 29; Abraham 3:18; *TPJS* 158, 208; 250–255

as easy for me to comprehend that it will exist eternally, as that anything else will. I wish to impress upon your minds the reality, that when the body which is organized for Intelligence to dwell in, dies, and returns to its mother earth, all the feelings, sensibilities, faculties, and powers of the spirit are still alive, they never die, but in the absence of the body are more acute. They are organized[ap] for an Eternal Existence. If this congregation could comprehend that the Intelligence that is in them is Eternal in its nature and existence;[aq] if they could realize that when Saints pass through the vail, they are not dead, but have been laying the foundation in these tabernacles for Exaltation, laying the foundation to become Gods, even the Sons of God,[ar] and for crowns which they will yet receive.[18a]

The privileges and blessings of the Saints of the Most High God are many. Yes! All there is in Heaven and on the Earth — Kingdoms, Thrones, Principalities, Powers, Heights, Depths, things present, and things to come;[as] with all you can see, hear, or think of, realize or contemplate; everything in Heaven, Earth, or Hell, is for your Glory, Exaltation, and Excellence, if by your lives you honor the Priesthood which has been conferred upon you; and in the proper time all will become subservient unto you, but not until then. But if you submit to serve your own feelings [and passions], and if you desire not to build up the Kingdom of God and sanctify your hearts, they will lead you down to be eternally subject thereunto[at] — subject to the power that will afflict and torment you, and eventually bring you to destruction; whereas, if you pursue the opposite course, those feelings and passions will become subject unto you; you will be enabled to govern and control them, and cause them to serve you, and subserve the object and design for which they were planted into your bosoms.

Often I have looked at individuals passing to and fro through our Territory, and heard them say, "These are the jolly Mormons; these are the merry Mormons, I never saw such a society!" Why is this? Simply because they enjoy themselves, because they take so much comfort.

[ap] *TPJS* 208; *UPR* 61:9 [aq] D&C 93:23, 29; Abraham 3:18 [ar] D&C 76:58; Psa. 82:1, 6; John 10:33–36; Rom. 14–18; 1 John 3:1–3 [as] D&C 76:59; 132:19 [at] Rom. 6:12–19; 7:23

Is a man a Saint who comes into the Church of God under such influences — merely because the Saints appear to be happy? No, he is not. No person can be a Saint unless he receives the Holy Gospel, for the Purity, Justice, Holiness, and Eternal Duration of it. Everything else tends to Decay, Separation, Annihilation; no, not annihilation, as we use the English term, there is not such principle as this, but dissolution or decomposition.[au]. . . . .

The principles of Truth are Eternal. The mind would ask at once, what is Truth? It is anything, principle or fact that actually has an existence.[av] If a falsehood, yet it is true that falsehood exists. It is as true that devils exist, as that gods exist.

Jesus says, "I am the *Way*, the *Truth*, and the *Life*."[aw] The devil also says, "I am,[ax] I exist;" and consequently, by the same rule, "*I am Truth*." How far short is this of what the Lord reveals by His Holy Spirit! Jesus Christ, his Father before him, all the faithful, the Gods of eternity, and all organized elements, have been organized for the express purpose of being exalted to an Eternal Increase;[ay] or suppose I say to Eternal Truth. Would this convey to your minds that the Devil, because it is a truth that he exists, could attain to the same power and exaltation? Suppose that we admit the idea that we shall see the time when we can combine and organize elements, bring worlds into existence, redeem, and bring them up to eternal glory, by merely saying — "*I am Truth*." As before quoted, "Jesus is the Way, the Truth, and the Life."[az] We can turn round and say — Satan is the Way, the Truth, and the Death;[ba] or the Way, and the Falsehood. Can you perceive the difference? But to say that Jesus Christ is the Way, the Truth, and the Life, is equivalent to saying that he is the *only* continued or Eternal existence.

The Lord Jesus Christ works upon a plan of Eternal Increase, of Wisdom, Intelligence, Honor, Excellence, Power, Glory, Might, and Dominion, and the attributes that fill eternity. What principle does the Devil work upon? It is to Destroy, Dissolve, Decompose, and tear in pieces.[19] The enemy and opposer of Jesus — the accuser of the brethren — called Satan, never owned the earth; he never made a particle of it; his labor is not to create, but to destroy; while on

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[au] *TPJS* 354, 158; *UPR* 61:4–9 [av] D&C 93:24 [aw] John 14:6 [ax] Ex. 3:14; John 8:58 [ay] D&C 132:19–22; *TPJS* 346–348 [az] John 14:6 [ba] Rev. 20:14; 2 Nephi 9:10, 12, 19, 26; 28:23

the other hand, the labor of the Son of God is to create, preserve, purify, build up and exalt all things — the earth and its fulness, to his standard of greatness and perfection; to restore all things to their paradisiacal state[bb] and make them glorious. The work of the one is to preserve and sanctify, the work of the other is to waste away, deface and destroy.[bc, 114]

The principle of separation, or disorganization, is as much an eternal principle, as much a truth, as that of organization. Both always did and will exist. Can I point out to you the difference in these principles, and show clearly and satisfactorily the benefit and propriety and necessity of acting upon one, any more than the other? I will try in my own way, as briefly as I can. It is plain to me, but can you understand it?

In the first place, matter is Eternal.[bd] The principle of annihilation, of striking out of existence anything that has existed, *or had a being*,[be] so as to leave an empty space which that thing occupied is false — there is no such principle in all the *eternities*. What does exist? Matter [and it] is Eternal. We grow our wheat, our fruit, and our animals. There they are organized, they increase and grow; but, after a while, they decay, dissolve, become disorganized, and return to their mother earth.[bf] No matter by what process, these are the revolutions which they undergo; but the elements of the particles of which they were composed, still do, always have, and always will exist, and through this principle of change, we have an Eternal Increase.

But Satan works upon the opposite principle; he seeks to destroy, would annihilate if he could, but only decomposes, disorganizes. Permit me to inquire what was his curse? It was that he should not increase any more,[bg] but come to an end.

When I came to the door of the tabernacle this morning, I heard Brother Rich telling about one third part[bh] of the heavenly host revolting[bi] from the government of Jehovah. This was their curse to never have tabernacles to dwell in. They now exist in Spirit, but shall never have a body, nor be exalted; they shall have no further

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[bb]PGP 61:10 [bc]Rev 11:18; 1 Cor. 10:10; D&C 61:19; 101:54 [bd]*UPR* 61:4; *TPJS* 158, 350–352 [be]*TPJS* 350–355; 158; Abraham 3:18 [bf]Ecc. 3:19–20 [bg]D&C 76:25–38; Heb. 2:14; 1 John 3:8 [bh]D&C 29:36; Rev. 12:4 [bi]Abraham 3:26–28; Moses 4:1–4; D&C 29:36–37; Jude 6; 2 Peter 2:4; D&C 76:25–38

addition to their existence; whilst those who did not rebel, could have tabernacles, and through the resurrection, become personages of tabernacle in the eternal world.[bj] There it is, on the one hand, and on the other. You can now see the benefit, the propriety of obeying the principles which lead to Eternal Lives,[bk] Exaltations, and Increase; and why it is that Jesus Christ has so much more power than Satan. The power of the *evil one* is beyond the conception of man; his cunning craft, and winning ways to insinuate and introduce himself into a community, [or to] an individual. This is to obtain, if possible, a tabernacle,[bl] which, although a borrowed one, yet increases his power, so long as he can wield it to suit his purposes; and if he fails in this, and in enticing unto evil, then his object is to decompose, to destroy, that the good power, the good influence may, like himself, become bereft of the power pertaining to an embodied spirit.

The Lord operates upon the principles of continuing to organize, of adding to, gathering up, bringing forth, increasing and spreading abroad; while the opposite power does not.[bm] It shows the nature of his opposition to that peculiar trait of Christianity, based upon the principles of Eternal Duration, Increase, Power, Glory, and Exaltation;[bn] and points out the difference between the two adverse powers.

Again, what do you love Truth for? Is it because you can discover a beauty in it, because it is congenial to you; or because you think it will make you a ruler, or a lord? If you conceive that you will attain to power upon such a motive, you are much mistaken. It is a trick of the unseen power, that is abroad amongst the inhabitants of the earth, that leads them astray, binds their minds, and subverts their understanding.

Suppose that our Father in Heaven, our Elder Brother, the risen Redeemer, the Saviour of the world, or any of the Gods of eternity should act upon this principle, to love Truth, Knowledge, and Wisdom, because they are all powerful, and by the aid of this power they could send devils to Hell, torment the people of the earth, exercise sovereignty over them, and make them miserable at their pleasure; they would cease to be Gods; and as fast as they adopted and acted

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[bj]Luke 24:36–43; John 5:25–29; Eze. 37:1–14 [bk]D&C 132:1–35; 131:1–4; *UPR* 80; 88; 89 [bl]Mark 5:1–13; Luke 8:26–33
[bm]Rom. 6:23 [bn]D&C 76:59; 132:19–22; Rom. 8:14–18; 1 John 3:1–3

upon such principles, they would become devils, and be thrust down in the twinkling of an eye; the extension of their kingdom would cease, and their Godhead come to an end. . . .

Truth, Wisdom, Power, Glory, Light, and Intelligence exist upon their own qualities; they do not, neither can they exist upon any other principle. Truth is congenial with itself, and light cleaves unto light, it seeks after itself, and clings thereto. It is the same with Knowledge, and Virtue, and all the eternal attributes; they follow after and attract each other. Mercy cleaves to Mercy,[bo] because it is Mercy; Light to Light, because it is Light, and there is no darkness, no deception, no falsehood in it. Truth cleaves unto Truth, because it is Truth; and it is to be *adored*, because it is an *attribute* of *God*, for its *excellence*, for *itself*. It is upon this principle, that these principles should be held, esteemed, [and] practised. Any persons, men or women, who do not receive these principles for the love which they bear towards them, because of their beauty, excellence and glory; and because they are congenial to their feelings upon this principle, are not Saints! They exist upon their own basis, and rest upon their own foundation. Eternal Justice, Mercy, Love, and Truth, never can be moved; they are attributes that correspond, and are congenial with each other; they promote each other, fortify the Heavens, the Gods, and that which the Gods possess.

Now look upon the opposite side of these principles. Suppose you say, "We will give up the pursuits of our holy religion. We are not Latter-day Saints. Let us go and seek after the things of the world, speculate, get unto ourselves riches, turn away from our duties, neglect the things pertaining to our Salvation, go with the giddy, the frivolous, the seeker after gold, to California, Australia, or elsewhere, for the purpose of acquiring wealth." I tell you the result of that course. You would cease to increase in all the attributes of Excellence, Glory, and Eternal Duration from that very moment. So soon as you conceive such ideas, they find a soil within you prepared to nurture them, and it brings forth their direful effects; from that very moment you cease to increase.[bp] The opposite principle seizes you, fastens itself upon you, and you decrease,

[bo] D&C 88:40 [bp] Heb. 6:4–6

lessen, diminish, decay, and waste away in quality, excellence, and strength, until your organization becomes extinct, oblivion covers you, your name is blotted out from the Book of Life,[bq] from the heavens, from the earth, and from under the earth and you will return and sink into your natural element, which cannot be destroyed, though many read the Bible as conveying such an idea, but it does not. . . . . .

Brethren, what is it that you love the Truth for? Is it because it gives you the power, the authority of the Priesthood? Is it because it makes you Rulers, Kings, and Priests unto our God,[br] and gives you *great power?* There are men professing to be Saints, even in this congregation, within the sound of my voice, who feel how *almighty they have become*. They will *curse* you, if you do not see proper to *comply with their wishes*. Many men have feelings in their hearts towards their wives, that if they will not do *precisely* as they wish to perform this or that, they will *curse* them. What wonderful things they are going to do! "If you do not obey *my* voice, *my* counsel, I will send you to Hell, and turn the Keys upon you, that you may *never!* no NEVER! be released." Sisters, you might as well heed the crackling of thorns under the pot,[bs] the passing idle bird, or the croaking of a crane, so far as their Priesthood is concerned. You are safe, if they will only keep their hands off from you; let them curse. It reminds me of a proverb which the Arabs have, that "cursings are like young chickens, they will still come home to roost."

Is it for *this* — is it because it gives you such great *power* and *authority,* that *you love the Truth?* That it gives you power to curse your neighbors, your neighbor's children, their cattle, and everything around you? Let all such go away to their own place, to California, by *the northern route;* not to San Bernardino, at Brothers Lyman and Rich's location, for they have devils enough there already; but go into the world entirely away from the Saints, and the sooner the better.

Men should act upon the principle of righteousness, because it is right, and is a principle which they love to cherish and see practised

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[bq]Phil. 4:3; Rev. 13:8; 20:12; 21:27; 22:19; Alma 5:58; 128:6, 7; 132:19 [br]Rev. 1:6; D&C 76:56; 1 Peter 2:9; Ex. 19:6; Heb. 7:1; Gen. 14:18; Psa. 110:4; Heb. 6:20 [bs]Ecc. 7:6

by all men. They should love Mercy, because of its Benevolence, Charity, Love, Clemency and all of its lovely attributes, and be inspired thereby to deal justly, fairly, honorably, meeting out to others their just deservings.

If selfishness prompts you to embrace the Truth, if it is merely to exalt yourself and your friends that you covenant to serve your God, and that is your only motive, you had better pass on [to] the *northern route*, for we can do you no good if you wait or remain with us; not but that God has regard for all His children; but He loves those who love all the principles of righteousness,[bt] because they are righteous, and have a delight in the exercise of Pure Principles, of Virtue, of Excellence and Truth, of Meekness, Longsuffering,[bu] and Self Denial, Mercy, and Charity.[19]

There is another thought which strikes my mind at this moment, upon which it will perhaps be well enough to throw out a few ideas. It has been, and is now, believed by numerous individuals, that the brute creation, by increase in knowledge and wisdom, change their physical or bodily organization, through numerous states of existence, so that the minutest insect, in the lapse of time, can take to itself the human form, and vice versa. This is one of the most inconsistent ideas that could be possibly entertained in the mind of man; it is called the transmigration of souls. It is enough for me to know that mankind are made to improve themselves. All creation, visible and invisible, is the workmanship of our God, the supreme Architect and Ruler of the whole, who organized the world, and created every living thing upon it, to act in its sphere and order. [bv] To this end has He ordained all things to increase and multiply. The Lord God Almighty has decreed this principle to be the Great, Governing Law of existence, and for that purpose are we formed.

Furthermore, if men can understand and receive it, mankind are organized to receive intelligence until they become perfect[bw] in the sphere they are appointed to fill, which is far ahead of us at present. When we use the term perfection, it applies to man in his

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[bt]Matt. 7:15–27; 25:31–46; John 14:15 [bu]2 Cor. 6:6; Rom. 2:4; Gal. 5:22; Eph. 4:2 Col. 3:12; 2 Tim. 3:10 [bv]Gen. 1:11–12, 21, 24–25, 26–27 [bw]Matt. 5:48; Lev. 11:44–45; Psa. 82:1, 6; Lev. 19:2, 18; 20:7, 26; 21:8; John 13:34; 15:12, 17; 1 John 3:23; 4:7–21

present condition, as well as to heavenly beings. We are now, or may be, as perfect in *our sphere* as God and Angels are in theirs, but the greatest intelligence in existence can continually ascend to greater heights of perfection.[bx]

We are created for the express purpose of increase. There are none, correctly organized, but can increase from birth to old age. What is there that is not ordained after an eternal law of existence? It is the *Deity* within us[by] that causes increase. Does this idea startle you? Are you ready to exclaim, "What! The Supreme in us!" Yes. He is in every person upon the face of the earth. The elements that every individual is made of and lives in, *possess the Godhead*.[bz] This you cannot now understand, but you will hereafter. The *Deity within us* is the great principle that causes us to increase, and to grow in Grace and Truth. The operation once begun, strict obedience to the requirements of Heaven is necessary to obtain the end for which we were created[ca] — therefore let us commence to do the will of God in earnest from this time henceforth.[11]

ETERNAL PROGRESSION IN KNOWLEDGE

You recollect I told you in the commencement, I should talk about things that did not particularly concern you and me; but the people want to hear something in advance of their present knowledge; they want to find out if there is anything more for us to learn.[30]

Some men seem as if they could learn [only] so much and no more. They appear to be bounded in their capacity for acquiring knowledge, as Brother Orson Pratt, has in theory, bounded the capacity of God. According to his theory, God can progress no further in Knowledge and Power; but the God that I serve is progressing eternally, and so are His children: they will increase to all eternity, if they are faithful.[125] When you have lived through eternities to come, learning continually, you may then inquire, "Brother Brigham, is there anything more for me to learn." My reply to such an inquiry would be, yes there is an eternity of knowledge yet to

[bw]*TPJS* 354 [bx]D&C 93:23, 29, 35; *UPR* 16:1–11; Ecc. 12:7; Job 27:3; 33:4; Isa. 42:5; Abraham 5:7; Jer. 23:23–24; Psa. 139:7–10 [by]*UPR* 16:1–11 [bz]Gen. 1:28

learn.[30] When we have lived millions of years in the presence of God and angels, and have associated with heavenly beings, shall we then cease learning? No . . . . There is no end [to knowledge]. We go from Grace to Grace, from Light to Light, from Truth to Truth.[63]

I never expect to see the time when I shall cease to learn, never, no never, but I expect to keep on learning for ever and ever, going on from Exaltation to Exaltation, Glory to Glory, Power to Power, ever pressing forward to greater and higher attainments, as the Gods do.[165] We are made intelligent beings; God has placed intelligence in every person, to a greater or less degree;[a] that intelligence must be improved; you must act upon that which is given to you, in order for the principles of intelligence to expand within the person, that they may increase and grow, that they may receive, and continue to receive, until you see as you are seen, and know as you are known.[b, 9]

There never will be a time to all eternity when all the Gods of Eternity will cease advancing in Power, Knowledge, Experience and Glory, for if this was the case eternity would cease to be and the glory of God would come to an end. But all celestial beings will continue to advance in knowledge and power, worlds without end.[28] That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass. "What?" say they, "God progress?" Now, do not lariat the God that I serve and say that He can not learn any more;[c] I do not believe in such a character. "Why?" say they, "does not the Lord know it all?"[d] Well, if He does, He must know an immense amount. No matter about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and for ever.[165]

Is there a time when a person will cease to learn? Yes, when he has sinned against God the Father, Jesus Christ the Son, and the Holy

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[a]D&C 93:23, 29; Abraham 3:18 [b]1 Cor. 13:12 [c]Gen. 18:21; Mark 13:32; Matt. 24:36; 16:30 [d]1 John 3:20; D&C 88:41; Psa. 147:5

Ghost, God's minister; when he has denied the Lord, defied Him and committed the sin that in the Bible is termed the Unpardonable Sin, the Sin Against the Holy Ghost.[e] That is the time when a person will cease to learn, and from that time forth, will descend in ignorance, forgetting that which they formerly knew, and decreasing until they return to the native element, whether it be one thousand or in one million years, or during as many eternities as you can count. They will cease to increase but must decrease, until they return to the native element. These are the only characters who will ever cease to learn, both in time and eternity. . . . .

We shall never cease to learn, unless we apostatize from the religion of Jesus Christ. Then we shall cease to increase, and will continue to decrease and decompose, until we return to our native element. Can you understand that? It is a subject worthy the attention of the eminent divines of Christendom, and they may search into it until they are tired, and still know comparatively little about it, while I preach it to you in a few words.[40]

To me, these principles are like the vision of open day upon this beautiful Earth. . . . . Life and Death are set before us, and we are at liberty to choose which we will . . . . . to choose Life is to choose an eternal existence in an organized capacity: to refuse Life and choose Death is to refuse an eternal existence in an organized capacity, and be contented to become decomposed, and return again to native element.

Life is an accumulation of every property and principle that is calculated to enrich, to ennoble, to enlarge, and to increase, in every particular, the dominion of individual man. To me, Life would signify an extension. I have the privilege of spreading abroad, of enlarging my borders, of increasing in endless Knowledge, Wisdom, and Power, and in every gift of God.

To live as I am, without progress, is not Life, in fact we may say that [it] is impossible. There is no such principle in existence, neither can there be. All organized existence is in progress, either to an endless advancement in eternal perfection, or back to dissolution. You may explore all the eternities that have been, were it

[e] Matt. 12:31–32; Mark 3:28–30; 1 John 5:16–17; Jacob 7:19; Alma 39:6; D&C 132:26–27

possible, then come to that which we now understand according to the principles of natural philosophy, and where is there an element, an individual living thing, an organized body, of whatever nature, that continues as it is? IT CANNOT BE FOUND. All things that have come within the bounds of man's limited knowledge — the things he naturally understands, teach him, that there is no period, in all the eternities, wherein organized existence will become stationary, that it cannot advance in Knowledge, Wisdom, Power, and Glory.

If a man could ever arrive at the point that [he could not learn, it] would put an end to the accumulation of Life — the point at which he could increase no more, and advance no further, we should naturally say he commenced to decrease at the same point. Again, when he has gained the Zenith of Knowledge, Wisdom, and Power, it is the point at which he begins to retrograde; his natural abilities will begin to contract, and so he will continue to decrease, until all he knew is lost in the chaos of forgetfulness. As we understand naturally, this is the conclusion we must come to, if a termination to the increase of Life and the acquisition of Knowledge is true.

Because of the weakness of human nature, it must crumble to the dust. But in all the revolutions and changes in the existence of men, in the eternal world which they inhabit, and in the knowledge they have obtained as people on the earth, there is no such thing as Principle, Power, Wisdom, Knowledge, Life, Position, or anything that can be imagined, that remains stationary — they must increase or decrease.

To me, Life is Increase; Death is the opposite. . . . . The path pointed out in the Gospel, by those who have given us the Plan of Salvation, is . . . the path that leads to Life, to Eternal Increase; it is to pursue that course wherein we shall NEVER, NEVER lose what we obtain, but continue to collect, to gather together, to increase, to spread abroad, and extend to an endless duration. Those persons who strive to gain ETERNAL LIFE, gain that which will produce the increase their hearts will be satisfied with. Nothing less than the privilege of increasing eternally, in every sense of the word, can satisfy the immortal spirit. If the endless stream of knowledge from the eternal fountain could all be drunk in by organized intel-

ligences, so sure immortality would come to an end, and all eternity be thrown upon the retrograde path.[20] The moment that we say that God knows all things, comprehends all things and has a fulness of all that He ever will obtain, that moment eternity ceases. You put bounds to Eternity, space and matter and you make an end and stopping place to it.

Now Brother Pratt thinks that he and all the Gods will be learning for many millions of years, but by and by will know all things and all will know it alike, and that will be the end of their Exaltations and Knowledge. He cannot see the folly of forming this opinion here in the flesh and in his ignorance. But a thousand years hence he will see the folly of it.[83]

THE OMNIPRESENT SPIRIT

You know some of our philosophers that have lived previous to our day and some that are now living . . . deny the existence of a Supreme Being. I will confess they are more consistent than many that pretend to believe in a Supreme Being. Old Adam Neil of Boston, that was thrust into prison for being an infidel wrote an essay and sent it forth to the people. He said he was so far from believing in a God that he believed we were all Gods and saw that Supreme Divinity in everything he saw. He believed all was God and yet he was imprisoned by the Christians, he did not believe in one character.

The Christians say, "We believe in God the Father, God the Son and God the Holy Ghost." What next? Have they a body? "Not at all." Have they any parts, a hand, an arm that they can stretch forth? "Not at all." An eye that they can see out of? (We will reduce them to one person) Then has this being got feet, limbs? "No." Stomach, ears, any senses about him? "No, he is without body, parts and passions?" and of course He is without principle or power.[88]

This is the god that the infidel, Adam Neil[a] was thrust into prison for not believing in. He was more consistent than the Christians. He believed in that Supreme Divinity that fills immensity, that

[a] i.e. Abner Kneeland *JD* 11:121

was in all intelligent beings, in the brute, in the vegetables, that is, all over and round about. So far from believing there was no god, he believed in many gods. I say he was more consistent than the Christians.[88]

That God fills immensity is a true principle to me. There is no portion of space where He is not.[b] There is no element in existence that does not contain Him; no matter whether it be in its primitive, or in an organized state, He is through it and round about it. God fills immensity.[26] What saith the Psalmist? "Whether shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into Heaven, Thou art there; if I make my bed in hell, behold Thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy hand lead me."[c, 10] His power and intelligence are everywhere disseminated. Not a sparrow can fall to the ground without His notice, and the very hairs of our heads are numbered.[d, 109] He measures the waters in the hollow of His hand, and meeteth out Heaven with a span, and comprehendeth the dust of the Earth in a measure, and weigheth the mountains in scales, and the hills in a balance;[e] the nations to Him are as a drop in a bucket, and He taketh up the isles as a very little thing[f]. . . He knoweth every thought and intent of the hearts[g] of all living, for He is everywhere present by the power of His Spirit — His minister, the Holy Ghost. He is the Father of all, is above all, through all and in you all[h] . . . .[116] The Spirit of God is upon all the workmanship of His hands, it fills the atmosphere, and rests upon the waters, filling them with Life: it impregnates the soul, and giveth Life to plants: It is upon every creature small and great and it is in the hearts of the people.[i, 105] He has caused the air and the waters to teem with Life, and covered the hills and plains with creeping things, and has made man to be a ruler over His creations.[j] All these wonders are the works of the Almighty ruler of the universe, in whom we believe and whom we worship. "The Earth rolls upon her wings, and the Sun giveth his

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[b]Jer 23:23–24; Psa. 139:7–10; D&C 84:45–47; 88:6–13, 40–68; 93:1–11, 17, 19, 35; Abraham 3:18–19; *UPR* 15:1–6; 16:1–11; 61:4–9; *TPJS* 149–151, 158, 181, 207–208, 350–355; *HC* 4:78–80 [c]Psa. 139:7–10 [d]Matt. 10:29–30; Luke 12:6–7 [e]Isa. 40:12 [f]Isa. 40:15 [g]Heb. 4:12; Gen. 6:5; 1 Sam. 16:7; 1 Chron. 28:9; 2 Chron. 6:30; Acts 1:24; Acts 15:8; Psa. 44:21 [h]D&C 88:6–13 [i]D&C 84:45–46; 88:6–13, 41–50 [j]Gen. 1:28; Psa. 8:4; Heb. 2:6

light by day, and the moon giveth her light by night, and the stars also giveth their light, as they roll upon their wings in their glory, in the midst of the power of God."[k] "Behold, all these are kingdoms, and any man who hath seen any or the least of these, hath seen God moving in His majesty and power."[l, 117]

I was trying to think of the place where God is not, but it is impossible, unless you can find empty space;[m] and there I believe He is not.[10] "I never studied philosophy to any great extent, but on one occasion I had a kind of a confab with Professor Orson Pratt, who endeavored to prove that there was empty space — I supposed there was no such thing. He thought he had proved it; but I thought he had not proved a word of it, and told him the idea was folly. After hearing a good many arguments from him, and other men, his colleagues in learning, I wished them to tell me where empty space was situated, that I might tell the wicked, who wish to hide themselves from the face of Him that sitteth upon the throne,[n] where to go, for they will then be where God is not, if they can find empty space. To argue such a question as that, would be, to confute my own arguments in favor of other truths I have advocated, and oppose my own system of faith. We believe that God is round about all things, above all things, in all things, and through all things.[o] To tell about empty space is to tell of a space where God is not, and where the wicked might safely hide from His presence. There is no such thing as empty space."[p, 22]

When a good man or woman dies, the spirit does not go to the sun or the moon. I have often told you that the spirits go to God who gave them,[q] and that He is everywhere; if God is not everywhere, will you please tell me where He is not. The moment your eyes are opened upon the spirit land, you will find yourselves in the presence of God, for as David says, "If you take the wings of the morning and fly to the uttermost parts of the earth, He is there; and if you make your bed in hell, behold He is there."[r] You are in the presence of God, and when your eyes are opened you will understand it.[46] [When a brother dies his] clay is consigned to rest, and the spirit

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[k]D&C 88:45 [l]D&C 88:47 [m]D&C 88:37 [n]Rev 6:15–16; Jer. 23:23–24; Psa. 139:7–12 [o]D&C 88:6, 41 [p]D&C 88:37 [q]Ecc. 12:7 [r]Psa. 139:7–10

is free — gone to God who gave it.[s] How far had he to go to get to the Lord: According to the ancients, he is dwelling there. David says, "If I were to flee to the uttermost parts of the earth, thou art there."[t] God is everywhere by His spirit, and His spirit is free — it can see the Lord as well in this room as to travel millions of miles away.[135] My opinion is, when we go into the spirit world we find ourselves set free from the prison of clay, our minds to be opened, and when our minds are in vision it is as easy to see the Lord as it is to see every person in this room with our natural eyes. We will be in the presence of the Lord; and He will be in our presence when He pleases. He can be in the presence of the Prophet when He pleases, in the presence of good or bad men; He can show His finger[u] or His face,[v] and as He did to the Children of Israel, His back parts[w] if He thinks proper. It is just as He pleases.[16]

There is not a legislative assembly, or a monarch, or a king, or a nation upon the Earth, and there never was, neither will there ever be, there never was an assembly collected together, there never was a people so dark and remote in their resources to project a plan and execute any scheme upon the face of the Earth, but what the Lord God Almighty was there Himself, let them be saint, or sinner, let them blaspheme His name or worship Him, let them deny the existence of His being or acknowledge it, He is there. This is true. He does His pleasure among the inhabitants of the Earth. He rides forth in the glory of his power, and His eye is upon all the workmanship of his hands:[x] Not a hair of your heads can fall to the ground unnoticed by His supremacy.[y] He is everywhere by his power and influence, His eyes are over the workmanship of His hands.[12] God is here; His influence fills immensity.[58] He is present with all His creations through His influence, through His government, spirit and power, but He Himself is a personage of tabernacle,[z] and we are made after His likeness.[114] He has a body. He has the component parts of man. He moves in His own sphere. He dwells at His own dwelling place. His presence and His power fill immensity.[176] He is a Being — a man, with all the component parts of an intelligent being . . .

[s]Ecc. 12:7 [t]Psa. 139:9–10 [u]Ether 3:6 [v]Gen. 32:30; Ex. 33:11; Deut. 34:10 [w]Ex. 33:23 [x]Pro. 15:3; Heb. 4:13 [y]Matt. 10:29–30; Luke 12:6–7 [z]Gen. 18:1–8, 13; Dan. 7:9–10; Rev. 4:2, 9–11; 5:1, 6–13; 7:9–11; Luke 24:36–43; Heb. 1:1–3; D&C 130:22

He eats,[aa] drinks, talks,[ab] lives and has a being, and has a residence,[ac] and His presence fills immensity as far as you and I know.[162]

Some would have us believe that God is present everywhere. It is not so.[ad] He is no more everywhere present in person than the Father and Son are one in person.[ae] The Bible teaches that doctrine precisely as it is.[63] This is the doctrine — to believe that He lives — He is a Being of place, of habitation. He dwells at home; His influence fills immensity to us; His eye is upon all His works, and He sends forth his ministers to administer here and there according to His will and pleasure.[149] He has his messengers throughout all the works of His hands. He watches every one of His creatures: their acts, their affections, and thoughts are all known to Him; for His intelligence and power fill immensity. Not that His person does, but His Spirit does.[58]

I ask this congregation a question . . . "How many spirits has the Lord got?" Many spirits are gone out into the world.[af] We hear of spirits that rap, and spirits that knock, and spirits that write, and numerous others that perform as great a variety of other things.[26]

Some spirits are so well schooled at the present day and have obtained so much influence over certain individuals as to take the entire control of their hands and cause them to write in the handwriting of Washington, George the Fourth, Philip of France, or Joseph Smith the Prophet. Or they can cause a table to move about from place to place; and rap on doors, on casements, or on tables.[26]

There are multitudes of spirits in the world. Everything we see, and have a knowledge of has got its own peculiar spirit,[ag] or else there is no Life in it. The Spirit constitutes the Life of everything we see. Is there Life in these rocks, and mountains. . . . There is a spirit nicely adapted to the various productions of the vegetable kingdom. There is also a spirit to the different ores of the mineral kingdom, and to every element in existence.[ah] And there is a spirit in the Earth. I am inclined at this stage of my remarks to expose my ignorance. I am not aware that any of the philosophers, or astronomers have told you that the Earth is a Living Creature.[ai, 26]

[aa]Gen. 18:1–8 [ab]Ex. 33:9; Deut. 5:4 [ac]Matt. 6:9; Luke 11:12; John 20:17; 14:2–3 [ad]John 20:17 [ae]John 17:11, 18, 21–23; Dan. 7:9–10, 13–14 [af]D&C 50:1–2 [ag]D&C 88:6–13, 41 [ah]D&C 93:35; John 4:24 [ai]Moses 3:4–5; 7:48–49, 56; D&C 88:25–26

If people understood true philosophy — eternal philosophy, they would understand that there is an eternity of matter . . . . . and it is all acted upon and filled with a portion of divinity. Matter is to exist; it cannot be annihilated. Eternity is without bounds, and is filled with matter; and there is no such place as empty space. And matter is capacitated to receive intelligence.[62]

There is not a particle of element which is not filled with Life, and all space is filled with element; there is no such thing as empty space,[aj] though some philosophers contend that there is.

Life in various proportions, combinations, conditions, & etc., fills all matter.[ak] Is there Life in a tree when it ceases to put forth leaves? You see it standing upright, and when it ceases to bear leaves and fruit you say it is dead, but that is a mistake. It still has Life, but that Life operates upon the tree in another way, and continues to operate until it resolves it to the native elements. It is Life in another condition that begins to operate upon man, upon animal, upon vegetation, and upon minerals when we see the change termed dissolution. There is Life in the material of the fleshly tabernacle, independent of the Spirit given of God to undergo this probation. There is Life in all matter, throughout the vast extent of all the eternities; it is in the rock, the sand, the dust, in water, air, the gases, and, in short, in every description and organization of matter, whether it be solid, liquid, or gaseous, particle operating with particle.[41]

We see Life spring into existence all around us. Where is its fountain and how is it originated? It exists for a day, a night, a year, or an age, and it is gone; and who can say where? Who can tell what has become of the Life that dwelt in that tabernacle, causing it to think — that lit up the eye with living fire, and caused the mouth to utter forth wisdom? Can mortal man tell? Not unless he is inspired by the Almighty, and understands eternal things. The origin of all things is in eternity. Like a cloud passing across a clear sky — like a bird that suddenly flits across our path — like a pure gushing stream from a hidden fountain, that soon sinks in some mountain chasm — so apparently, life flashes into this mortal existence, and passes away.[59]

[aj]D&C 88:37 [ak]D&C 93:10, 35; 88:41

I have heard some philosophers argue that because no body could move without displacing other matter, therefore there must be empty space. That reasoning is nonsense to me, because eternity is, was, and will continue to be full of Matter and Life.[a1] We put a ship in motion on the water, and have we created an empty space? No, we have only changed the position of matter. Men and animals move upon the Earth, birds and fishes cleave [to] the elements they are organized to operate in, but do they leave a track of empty space? No, for all eternity is full of Matter and Life. True, element is capable of contraction and expansion but that does not by any means imply empty space. You see Life in human beings and in the growing vegetation, and when that Spirit of Life departs, another condition of Life at once begins to operate upon the organization which remains.[41]

We can see an eternity of variety, and there is an eternity of elements to cause that variety, and an eternity of Spirits and Lives to those elements.

Who is the giver of all these — who the proprietor, and controller of them? Let the Lord speak, and He would say it is I the Lord Almighty who governs and controls, and am in and round about all things.[26]

You may now inquire if the Lord has any spirits but what are good spirits. Are they not all good that He controls, and sends forth to do His pleasure? How shall we answer this question? Shall we say they are all good, or that some are Good, and some are Evil? Were I to answer it and leave out all modifications, I would say at once, the Lord has control over all spirits, influences, and powers within the confines of His dominions, whether these dominions extend throughout eternal space, or only occupy a portion of it. All within His dominions, good, and bad, clean, and unclean, noble and ignoble, great or small, every spirit in His dominions is controlled by Him.[26]

Yet [notwithstanding this] we see many things that do not tend to righteousness; we then consider the Lord must be the controller of all things, and it is His hand that rules and overrules, that He has His way, fulfilling the counsels of His own will, setting bounds to

[a1] *UPR* 61:4–9

man that he cannot pass.[am] Though He governs, and controls the children of men, it is but to a certain extent; for numerous powers, principles, and spirits operate in as great a variety of ways upon them which is seen in their actions, feelings and impressions. The variety is very great. We behold this variety not only in the human creature but in all the other works of God.[26]

There is a great deal to be done that might be considered absolutely wrong, but the wrong alone abides with the actors, as for instance, in the case of Judas Iscariot. It was necessary Jesus should be slain, and his blood shed to atone for the sins of the world; but is there any credit due to the man who perpetrated the deed? No, they are cursed for it, because they had the spirit and disposition to commit such an atrocity.[an] They wanted to do it, and they are reaping their reward. So it is in this day, a great many do things that are opposed to every principle of righteousness, and humanity, but it is necessary to purify the Saints. The actors have an evil design, but the design of the Lord is good to His people. In the case of the brothers of Joseph who was sold into Egypt, their design was evil . . . . . They had evil in their hearts in seeking his destruction, but God designed by that means to save the house of Jacob.

Do I find fault and complain? No. But I say rap away, and write away, and go to all the lengths you please for God controls the whole of it. Do you inquire how you are to know whether it is of God or not? You are told here every Sabbath what you must do in order to be saved. Cling close to the Lord; keep His law faithfully, and do as your leaders instruct you continually, and rest not until you get the spirit of the Lord Jesus sufficiently to know and understand things that are out of sight to the natural eye; then nothing can move you.[26]

No man or woman that now lives or that ever did live can understand the operations of spirits, why things are as they are, and the cause of the endless variety and the sentiments, feelings, and actions of the inhabitants of the Earth, unless God opens the visions of their minds, and unveils eternity to them.[26]

Then Brethren and Sisters it is all important that we make this the subject of our consideration, and deep thought, when we rise

[am]Deut. 32:8, Acts 17:26 [an]John 17:12

from our couch, and it ought to be the last thing contemplated when we retire to rest. Our God — our religion — the Way of Life and Salvation — what the Lord wishes of us, to learn our daily actions, thoughts and feelings, to ascertain if we are pursuing the right path, should be the first and foremost, and most prominent thing in our minds. And for this very potent reason, except the Lord is continually with us, guiding us by the light of His Holy Spirit, we are liable to be overtaken by the enemy, drawn away from the right path, lose our faith and confidence in God, and be led captive by the Devil[ao] at his will. How important it is that every Latter-day Saint should live their religion. Is it not necessary that every person should know for themselves that they are governed, and controlled by the Spirit of the Lord Jesus?

I will make a remark here that will perhaps reflect a little Light on the minds of some. We are taught to ask the Father when we pray, in the name of Jesus Christ.[ap] The ancients as well as the modern revelations ascribe honor, praise, and glory to Christ. We render praise, and honor, and thanksgiving to the Father, and the Son, and the Holy Ghost; or in other words, *Holy Spirits*. This idea may give you a particle of light. I do not, however, pretend to say how many spirits the Lord has sent forth; but the Holy Spirit that Jesus promised to his disciples,[aq] the ancients enjoyed, and so does every man who understands the way of the Lord and has had committed to him the Keys of the Everlasting Priesthood; they are exhorted to seek and enjoy *a Holy Spirit*. It is not a matter of moment to me how many other spirits there are; but, brethren and sisters, let you and I seek diligently to possess the Holy Spirit of the Lord Jesus, and then if there are myriads of unholy spirits around us we are prepared to discern the difference.[26]

When you see spiritual manifestations that you do not understand, be quick to see, quick to hear, and then be quick to understand, but slow to judge. I give you this advice for a safeguard, that you may always be upon safe ground, and not be led away, when you may be distant from the body of the Church. The Elders of Israel in their travels may see a great many mysterious things. A table

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[ao] 2 Tim. 2:26; Alma 12:11, 40:13; 3 Nephi 18:15; 27:32; Moses 4:4 [ap] John 14:13–14; 3 Nephi 19:6–7 [aq] John 14:16–18, 23, 26

for instance moving about in a room by means of an invisible force would be a mystery to an Elder uneducated in the principle of spiritual agencies.[26]

There is always a cause for every affect we see. For instance, if I were to operate upon that table as the table movers do, and it should move from place to place without any visible assistance, you might be inclined to take off your hats to me and feel awe struck in my presence as a being of superior power — and some might, in their enthusiasm, believe me a god, and might inquire of me when I left the upper regions. The table moves by the force of Animal Magnetism. That is the term applied to it. No table can move unless it is charged with the Life that is in the operators. Animal Magnetism is a true principle. It is called by this name because the term belongs to earthly beings, but we would call it the *Spirit of Life*,[ar] the *power of the Holy Ghost*, or the *Life of God in the creature*. When the Lord sheds the Holy Ghost upon His children, by means of bringing their bodies in contact with other bodies according to the order established by Him, it is transmitted from one person to another;[as] this you may, if you please, call animal magnetism. When the Lord touches a person, that person is filled with Life. The very principle the philosophers call animal magnetism was taught and practiced by Jesus and his Apostles. It has always been taught and you teach it continually to your families, though you may not be aware of it. It is taught largely in the scriptures for instance in the Epistle of James it is said, "Is any sick among you? Let him call for the Elders of the Church, and let them pray over him, anointing him with oil in the name of the Lord" etc.[at] The Lord in the Gospel by Mark, among other things that believers should do, said, "They shall lay hands on the sick and they shall recover."[au] You are full of Life; and if you have the power of God upon you, you are filled with still more Life than the person who has not the power of God upon them. If a person filled with the power of God comes in contact with another person who has a disease upon him, it can be overpowered by the laying on of his hands commanding it at this same time to depart in

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[ar] D&C 93:2–3, 9, 11, 23, 26, 29; 88:6–13, 40–41, 45–62, 66–67; 84:45–46; Abraham 3:18–23; *TPJS* 350–355, 158; *UPR* 15; 16; 61:5–9 [as] D&C 130:22 [at] James 5:14 [au] Mark 16:18

the name of Jesus Christ; and the sick person will immediately rise from his bed made whole.[av] I have seen instances of this kind a great many times in my life, and so have you. This is what the world calls animal magnetism. It is the Life, that is in everything, and God is the author of it, and in this way He is in everything, and round about everything. This does not refer to His personal tabernacle, it is not in you nor in this room.[aw] He is at home; or else on a visit to some of His friends; He is where He wishes to be in His personal tabernacle, but His power is in everything.[26]

THE FALSE TEACHINGS OF APOSTLE ORSON PRATT

We Latter-day Saints believe that God is our Father, according to the declaration of the Prophets and Apostles; and we are His offspring[ax]. . . . . We believe in a God who has eyes to see, ears to hear, indeed every member and sense of His body well developed as a perfect man. Is there any harm in believing this? If we do not take this view of the Great Author of our existence, what view shall we take of Him? Shall we try to view Him as a shapeless,[ay] passionless, measureless entity? Shall we consider the Being in whose image we were made, an unorganized element of some kind, floating in the immensity of space, without mind, plan, or purpose?

God is considered to be everywhere present at the same moment; and the Psalmist says "whither shall I flee from thy presence?"[az, 114]

There are persons who suppose that . . . [God] consists entirely of attributes universally diffused. Not knowing God[ba] they worship His works that manifest His power and His majesty, or His attributes which manifest His Goodness, Justice, Mercy and Truth. . . . .

It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of Divinity, a portion of infinite Power, Knowledge, Goodness and Truth, and that these qualities are God, and should be worshipped wherever found.[117] That principle if carried out would place us in

[av] D&C 84:65–72 [aw] D&C 88:12–13; 130:3; *TPJS* 370–372 [ax] Luke 3:38; Acts 17:28–29; Moses 6:8–9, 22 [ay] John 5:37
[az] Psa. 139:7 [ba] 1 Cor 15:34; 1 Thes. 4:5; Eph. 4:17–18; Acts 17:29–30

a position that when a man got a fulness of the attributes of God they would have to worship themselves.[69] I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men.

We have persons in this Church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this Church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing — his own philosophy, which I call vain philosophy — he is wild, uncertain, and contradictory.[117]

Do I worship attributes or the dispenser of . . . attributes? I worship the dispenser of them . . . . . Brother Orson worships the attributes of God, but not God. I worship not the attributes, but that God who holds and dispenses [them].[69]

Now suppose we were all to receive a fulness of the attributes of God and according to Orson Pratt's theory the Lord had a fulness and He could not advance, but we could advance till we were equal to Him. Then if we worshiped the attributes instead of God we would soon worship ourselves, [just] as soon as we had a fulness of these attributes. Then you cannot worship anything beyond yourself — you would then worship the attributes and not the dispenser of those attributes. This is false doctrine![69] If we worship God we worship Him because He possesses all the attributes and dispenses them to the children of men. All these attributes are the servants of God — they serve His purposes and are at His command.[69] If Eternity was full of attributes and no one to dispense them they would not be worth a feather.[69]

According to all that the world has ever learned by the researches of philosophers and wise men, according to all the truths now revealed by science, philosophy and religion, qualities and attributes depend entirely upon their connection with organized matter for their development and visible manifestation.[117] Attributes can be made manifest only through an organized personage. All attributes are couched in and are the results of organized existence.[107] We believe in a Deity who is incorporated — who is

a Being of tabernacle, through which the great attributes of His nature are made manifest.[117] Do we worship . . . attributes? No, we worship God . . . because He is our Father . . . . . I was begotten by the God I worship . . . .[69]

Did we produce ourselves, and endow ourselves with that Knowledge and Intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being . . . . . The Life that is within us is a part of an eternity of Life, and is Organized Spirit . . . . . This Intelligence, which might be called Divine Intelligence, is implanted in mortal or human being ..... Who planted it there? He who made us . . . . . we were produced by a superior Power . . . . . There is an Eternity of Life, from which we were composed by the wisdom and skill of superior Beings . . . . . All [of us have] sprung from the same origin . . . . Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits. . . . . [Now] let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to Him, the Supreme, and the Author of their existence . . . . . For He is the only wise God,[bb] and to Him we owe allegiance; to Him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings.[67]

According to the tenor of the Bible, we believe there are many, very many [Gods] who have entered into power, glory, might, and dominion and are gathering around them thrones . . . . . there are lords many, and gods many; [and all these Gods would possess the same attributes, but] . . . unto us, the inhabitants of this Earth there is but one God with whom we have to do[bc]. . . . . you and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with; let us seek diligently after Him, the very being who commenced this creation . . . . . There are lords many and Gods many according to the Bible . . . . . but let us turn our attention to the God with which we have to do. I tell you simply, He is our Father; the God and Father of our Lord Jesus Christ,[bd] and the Father of our spirits[be]. . . . . He is the Father of all the spirits of the human family.[30]

[bb]1 Cor. 8:5–6; *TPJS* 370–371 [bc]1 Cor. 8:5–6 [bd]John 20:17 [be]Heb. 12:9

I tell you the God which you and I worship is a being that was on an earth like this.[bf] He has been clothed in mortality the same as we have been and He has had Devils to fight the same as we have had . . . . That God says I am your God and there is none else[bg] — let us worship Him and none else. He is the God that we have.[69]

With all the knowledge and wisdom that are combined in the person of Brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the Doctrine of Salvation,[bh] such as were preached by Brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine. According to his philosophy, the devils in hell are composed of and filled with the Holy Spirit, or Holy Ghost, and possess all the knowledge, wisdom, and power of the Gods. If he believes his own doctrine pertaining to the Celestial and other kingdoms, viz., that the devils in hell possess the same power as the Gods, they being opposed to Jesus and his Father, the whole fabric must fall. When I read some of the writings of such philosophers, they make me think, "O dear, granny, what a long tail our puss has got."[48]

It was said here this morning that the Gospel maketh those who receive it of One Heart and of One Mind;[bi] they become of One Heart and of One Mind as to the principles of the Gospel so far as they are revealed, but when men speculate upon principles or doctrines, and undertake to develop what they have no knowledge of, then they may differ widely, the Latter-day Saints as well as others. The principles which have been revealed to us from the heavens bring this people to the Standard of Truth; it is that which makes them One. The proof of this is before us — Latter-day Saints, you are my witnesses.[114]

The Lord's giving does not diminish His fountain of Spirit that our philosopher Brother Orson Pratt speaks of, that he believes

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[bf]*TPJS* 346; Moses 7:59–60 [bg]1 Cor 8:5–6; *TPJS* 370–371 [bh]D&C 6:9; 11:9; 14:8; 18:14; 19;21–22, 31; 34:6 [bi]John 17:21–23; 1 Cor. 1:10; D&C 38:27; 51:9; 61:8; 105:4; Moses 7:18

occupies universal space, or, in other words, that universal space is filled with, and that every particle of it is *a Holy Spirit*, and that that Spirit is All Powerful and All Wise, full of Intelligence and possessing all the attributes of all the Gods in eternity.[bj] I hardly dare say what I think and what I know, but that theory, though apparently very plausible and beautiful, is not true, for it is, or would be contradicted by the Prophets, by Jesus and the Apostles, and by all good men who understand the principles of eternity, both those who have lived and are now living on the Earth. Brother Hyde was upon this same theory once, and in conversation with Brother Joseph Smith advanced the idea that eternity or boundless space was filled with the Spirit of God, or the Holy Ghost. After portraying his views upon that theory very carefully and minutely, he asked brother Joseph what he thought of it? He replied that it appeared very beautiful, and that he did not know of but one serious objection to it. Says Brother Hyde, "What is that?" Joseph replied, "It is not true."[bk, 48]

Brother Orson's honesty [and] integrity I know — I don't doubt them — I never did.[73] He . . . [is] full of integrity and would lie down and have his head cut off for me or his religion if necessary . . . .[83]

There is not a man in the Church that can preach better than Orson Pratt upon any subject which he understands — it is music to hear him, but the trouble is, he will preach upon things he does not know anything about and then he will preach false doctrine . . . .[69]

[bj]Abraham 3:19; *TPJS* 355 [bk]*HC* 5:323–324; *WJS* 171

Appendix A

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Answers to Contradictions and Scriptural Problems Relating to the Adam-God Doctrine

by
Fred C. Collier

Throughout the years there have been many attacks made against President Young's teachings regarding Adam. These have come both from within and from without the Church. In all this, several apparent contradictions and problems have been pointed out. Among these is the claim that President Young contradicted himself and another is that his teachings are contrary to the Scriptures. Some of the questions which are commonly raised are the following:

Who does President Young speak of when he refers to "the Grandfather", "Eloheim", "Yahovah", "Yahovah/Michael", and "the Holy Ghost" and who do these names apply to in the Scriptures? According to Brigham Young, what role did they play in the Creation and before and are any of the said names just names for the same person?

With the exception of the question on the Holy Ghost, all these queries are answered in President Brigham Young's own words, in the preceding material between pages 99 and 105. But to answer these questions in more spicific terms — First of all, in accordance with Mormon theology, the primary task of creation was master-minded and accomplished by three distinct characters, and in the drama of creation as enacted in the Temple Ceremony these three characters are given the name/titles Eloheim, Jehovah and Michael. This is in perfect harmony with the teachings of President Young. Indeed, even though the Temple Ceremony was revealed by the Prophet, including the names of the characters in the creation — still, by and large, the account which we have of it was dictated by President Young in 1877. Unfortunately, the name designations for the Gods as given in the Endowment Ceremony has led many Latter-day Saints to believe that President Young never applied the names "Eloheim" and "Yahovah" to Michael/Adam-God, but as we shall see, ***this is not so!***

ELOHEIM, JEHOVAH, MICHAEL — FATHER, SON AND GRANDSON —

As for President Young's understanding of the relationship between the different members of the Creation Trinity — he taught that Eloheim, Yahovah and Michael, were all blood kindred, and related to each other in the following manner: Michael was the "Adam" of this Earth — Jehovah was Michael/Adam's Father-God from the world where he (i.e. Michael/Adam) was born in mortality and faithfully fulfilled his probation — and Eloheim was Michael/Adam's Grandfather-God — hence, "Father, Son and Grandson", or to put it in reverse order, "Son, Father and Grandfather". It is important to realize, that in President Young's mind, Jesus or the Christ of our Earth was not a member of the "Creation Trinity" and neither was the Holy Ghost. In other words, *the Creation Trinity and Godhead Trinity* ***did not*** *constitute the same body of individuals*. In fact Michael/Adam of this Earth was the only member to have a standing in both quorums. However this is not to say that President Young believed that Jesus did not participate in the cre-

ation. Indeed, in accordance with Job, we might presume that all of us who were to come down and reside on this earth were present when the foundations of the Earth were laid, and that in one way or another we participated in the creation. And if this can be said of us, how much more so can it be said of Jesus. In fact, in some of the early Utah accounts of the temple ceremony, there are four characters portrayed in the creation instead of three, and Jesus was the fourth member. Nevertheless, in 1852 President Young made the following statement:

> It is true that the earth was organized by *three distinct characters, namely,* **Eloheim, Yahovah, and Michael,** these three forming a quorum . . . *perfectly represented in the Deity* as **Father, Son, and Holy Ghost**. (*TPBY* 3:94)

— ADAM NOT THE HOLY GHOST —

Some have supposed from the above statement, that President Young identified Michael/Adam as the Holy Ghost. That this is **a mistaken notion** is self evident from the whole context of the above statement. Not only so, but at a later time President Young emphatically denied that Adam was the Holy Ghost. Consider the following:

> I will notice another idea touching the Holy Ghost begetting the Son of God.
>
> Who was it that spoke from the heavens and said, "This is my beloved Son, hear ye him"? **Was it God the Father? It was.** The Apostles bear testimony that such a voice was actually heard, "This is my beloved Son," and if it is true [that] the Holy Ghost begat him, [then] I would add, [or say: "This is my beloved Son] which was begotten by one of my neighbors, hear ye him." Who was the Saviour begotten by? Oh, by his Father or his brother, or some other person. So the Holy Ghost begetting the Saviour looks to me. It makes me think of a story I heard in a dramatical performance once, that a certain individual was born of one of his aunts but he had no mother. It appears as reasonable to me to say a cousin or a fellow laborer of the Saviour begat him, as to say the Holy Ghost begat him. *Who did beget him*? **His Father,** and **his Father is our God,** and *the Father of*

our spirits, **and He is the framer of the body.** *The God and Father of our Lord Jesus Christ — Who is He*? **He is Father Adam — Michael — the Ancient of Days.** Has he [i.e. Jesus] a Father? He has! Has he a Mother? He has! *Now to say that the Son of God was begotten by the Holy Ghost*, **is to say the Holy Ghost is God the Father,** *which is* ***inconsistent, and contrary*** *to all the revelations of God, both modern, and ancient*. (*TPBY* 3:251–252)

The above statement makes it clear that President Young **did not** teach that Adam was the Holy Ghost of this creation. The "Creation Trinity" is not composed of the same members as the "Godhead Trinity" — it may be that Michael/Adam did occupy the position of Holy Ghost on a former creation, and if so, perhaps the other two members of the Godhead Trinity to which he then belonged were the same individuals who occupied the positions of Yahovah and Eloheim in the Creation Trinity of this Earth. In other words, Eloheim, Yahovah and Michael who created this Earth, would have been Father, Son, and Holy Ghost on another creation, and as such, as President Young said, they would have been "perfectly represented in the Deity as Father, Son, and Holy Ghost — but this is all supposition, for President Young's statement can just as easily be interpreted as a simple correlation between the "Creation Trinity" and the "Godhead Trinity" with three members being in each quorum and Michael acting as the third member in the Creation, just as the Holy Ghost is the third member of the Godhead Trinity. However, there are a couple of statements coming from the Prophet Joseph Smith which will be presented later that strongly suggest the possibility of the former idea.

FATHER, SON, GRANDSON — ALL GODS BECOME ADAMS —

In 1871 President Young stated that:

Eloheim, **Yahovah and Michael**, **were father**, **son and grandson**. They made this Earth and Michael became Adam. (*BYDD* 37)

This and the former statement constitute the clearest declaration which has been left to us regarding the "*Creation Trinity*", yet we must ever bear in mind that in accordance with President Young's understanding, Adam's father and Grandfather God had also *at an earlier date* been an Adam on an Earth. Hence they also could be referred to as Adam or Michael, for according to President Young's teachings every god who would ever become a father of spirits would of necessity have to become an Adam on an earth. This would be necessary in order to give his spirit children the experience of a mortal probation. Hence every God who is to be exalted must first become an Adam. This is the thinking behind the following statements from President Young:

"'Well,' says one, '[if He is God] why was Adam called Adam?' [Because] He was the first man on the earth, and its framer and maker." "The name that was given to Adam *was more ancient than he was — **it was the name of a man long before him*** who enjoyed the Priesthood. The name 'Adam' was given him because he was the first man. Adam . . . signifies [the] first man and Eve signifies [the] first woman." (*BYDD* 102–103)

"every earth, and the people thereof, in their turn and time, receive all that we receive, and pass through all the ordeals that we are passing through." "And to carry the thing still further, *we expect all who are faithful **to take the place of Adams** in the worlds to be created*; then if there were no apostates, what would we do for Devils? As we have to get our devils from this earth, for the worlds that are to be created." (*BYDD* 97–98)

It is apparent from the above that in accordance with President Young's understanding, all three members of the Creation Trinity have at one time or another been an Adam on an Earth. This is not to say however that President Young's teachings on Adam-God can be ***conveniently*** explained away, as some have attempted to do, for it is clear from his speeches that the Michael/Adam who lived in mortality for 930 years on this Earth, is the father of our spirits as well as the spirit of Jesus, and that that very being is *God the Eternal Father* **to us**, and as such, the first and highest member of the Godhead of this Earth. Nevertheless, it is important to realize that in President Young's mind, **all three members of the**

Creation Trinity *went through a mortal experience* **as an Adam on an Earth.**

— ELOHEIM & JEHOVAH —

As for the name/titles Eloheim and Jehovah, we have already seen that President Young used them to refer to Adam's Father and Grandfather God. What is confusing is that he also applied the same names to Michael/Adam who dwelt on this Earth in mortality. In other words, according to Brigham Young, *among* **Michael/Adam-God's** *many names were* **Jehovah and Eloheim.** Thus, in accordance with President Young's teachings, all three members of the Creation Trinity are and have at times rightly been called Adam — all three have been called Michael — all three have been called Yahovah — and all three have been called "Eloheim".

Another aspect of the problem is found in a doctrine which the Prophet Joseph Smith taught, the most literal interpretation of which *seems* to present a bottleneck in our Father's plan for the Exaltation of His children. The substance of this teaching is that "The Son treads in the tracks of his Father and inherits what God did before". This is what the Prophet taught in his now famous King Follett sermon:

> What did Jesus say? (Mark it Brother Rigdon) The scriptures inform us that Jesus said: "As the Father hath [the] Power [of] Life in Himself, even so hath the Son [the] Power [of Life] in himself." To do what? Why what the Father did — the answer is obvious — in a manner, to lay down His body and take it up again. Jesus [said] <I do as my Father before me did. Well, what did the Father do? *Why, he went and took a body* ***and went to redeem a world in the flesh***.> My Father laid down His body and took it up again [and I must do the same]. *Jesus, what are you going to do? ["****I am going] to lay down my life as my Father did*** *that I might take it up again"*. Do you believe it? If you don't believe it, you don't believe the Bible. . . . . .
>
> What did Jesus do? [What did he say he did?] *Why I do the same things that I saw my Father do when worlds came rolling into existence*. **I saw my Father** *work out His Kingdom with fear and trembling and* **I must do the same**; and when I get my Kingdom work[ed out] I will give {it}

to the Father, so that He obtains Kingdom rolling [forth] upon Kingdom. [This] will exalt {Him} [and] add to His glory by the addition of subjects to His ***family or Kingdom***, [for] God is glorified in [the] Salvation [and] Exaltation of {all} His creations and etc. *[The Father] will [then] take a higher Exaltation and I [i.e. Jesus] will take His place*, and [thus I] am also exalted — *so that Jesus treads in his [Father's] tracks* ***to inherit what God did before.*** *<This is the way we become heirs of God and joint heirs [with] Jesus*, etc.> ("The King Follett Sermon — A New Amalgamated Text and Doctrinal Commentary" published in *Doctrine of the Priesthood* Vol 11: <April 1994> No. 4)

We may gather from this that whatever the Father has done or been, if not already, surely at some future time, the Son will also do and become. Not only this but in accordance with the Prophet's teachings, the "Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has." (*WJS* 245)

This does not necessarily mean that every individual must become the second and third member of a Godhead Trinity before they can become a Father God such as Michael/Adam — though no doubt, at least in some cases, this will be so. However, of necessity, those who would become Father-Gods must first pass through similar experiences in personal service and sacrifice, though they need not necessarily do this in the capacity of the presiding Second or Third God of a Trinity. In any case, no doubt, all who receive Exaltation will become "*Saviors on Mount Zion*" (Obadiah 21).

In accordance with this doctrine then, it may be that we can call the Grandfather God of Michael/Adam the following names: The Holy Ghost, Jesus or Yawshua, Michael/Adam, Yahweh, Eloheim, El. etc. and the same name/titles would also apply to Michael/Adam of our Earth and ultimately to Jesus and the Holy Ghost as well. The point I wish to make here is that all the common name titles for the many Gods make it difficult if not impossible to discern the actual identity of a particular God by a name/title alone — in other words, there must be other information to place things in context, such as the Michael/Adam who lived in mortality on this Earth, or the sacrificial Christ of this Earth, etc.

Probably the reason for this seeming confusion, is the apparent fact that *the Lord has never revealed* **any Priesthood calling, function or office** *beyond the calling* **of God the Father** or **Michael/Adam-God.** This may be surmised by reading the teachings and sermons of the Prophet Joseph Smith and President Young. To be sure, we know that there are Gods above and beyond Michael/Adam, but beyond their existence and the fact that our God has descended lineally from them, and a **name/title** *which has been given them* **in common with all other Exalted Gods**, we know nothing of them. Since exalted Gods receive the same name titles, without more information, in many cases it becomes difficult, if not impossible to distinguish between them. As with the ordinances of the gospel and the Plan of Salvation, so also with Exaltation and Godhood — *the path of experience* **has, is, and always will be the same,** *worlds without end*. **Hence, all Gods are stereotyped,** *and beyond the calling of God the Father,* **nothing is known.** All Gods have entered a mortal probation, received a first hand experience with opposition, and literally descended below all things that they might rise above all things — consequently *all Gods have inherited* **the same name/titles** — hence the confusion. If all this appears to be a contradiction, you should be made aware of the fact that the problem is not unique to, nor did it originate with Brigham Young. As President Young adequately expressed the problem:

> You may trace the scriptures through and you will find that He [i.e. God the Father of our spirits and our Lord Jesus Christ] *is known to one people* ***[by] one title today*** *and tomorrow* ***by another,*** *and the next day* ***by another,*** *and there* ***He leaves it***. (*BYDD* 100 –101)

In accordance with President Young then, the problem with determining the proper name for God, as also the plurality of "gods", **begins in the Bible**. Those who will carefully study the scriptures *will learn for themselves* **that this is so** — indeed, *this is true* **no matter what particular view** *you may espouse*. The following information will serve to illustrate this point.

— JEHOVAH —

To begin with, the correct pronunciation of the divine name "Yahweh" is not certain. A century ago "Jehovah" was the popular translation, and the popular use of this translation has largely carried over into our day, but during the last century a number of other variants have been used. In President Young's April 9th, 1852 discourse, he used "Yahovah" (see *TPBY* 3:94), but today, the general consensus among scholars seems to accept "Yahweh" as the correct translation. Nevertheless, it should be understood that these variant spellings are merely different translations of the same divine name or Hebrew word.

— ELOHEIM —

The literal translation of Hebrew "Eloheim" is "gods" and as such it is often translated in the King James Version. However, as the Bible is **presently** constituted, in the vast majority of the thousands of places where it is found in the Old Testament, "eloheim" is translated into the noun "god", and in this form it is consistently used as an alternate for "Yahweh". Thus in the Old Testament, Eloheim and Yahweh are both used as names to designate the same God.

The singular form of "eloheim" is "**El**", and "Eloha" . The word "El" occurs about 238 times in the Old Testament. It has been determined by scholars that during the time of the Patriarchs "**El**" *was used as* **the personal name** *for* **God the Father.** (For more on this see: "New Light On The Ancient Hebrew/Christian Doctrine On Deity", *Doctrine of the Priesthood* Vol 8: <January 1991> No. 1) In this regard it is significant that in the Endowment Ceremony, we are taught to address our prayers to "**El**" or "Ale" as it was promounced by scholars 100 years ago. Hence the Latter-day Saints are taught to worship the God of "Abraham, Isaac and Jacob", just as the Prophet Joseph Smith and President Young have declared.

Generally speaking, the New Testament identifies God the Father as the Jehovah God of the Old Testament, while the Old

Testament itself refers to God variously as Eloheim, Jehovah, El, the Ancient of Days, etc. and this too, is in contradistinction to the Christ, who in nearly all the Messianic prophecies, is consistently distinguished as separate from God by such designations as the "servant" of Yahweh/Eloheim and etc. (For references on this see *BYDD* 99–100, footnote c). Thus while the doctrine of the Plurality of Gods is found throughout the Bible, with the exception of Deuteronomy 32 as rendered in some of the more recent translations, and a handful of other passages, the separation of Jehovah and Eloheim as proper names for two separate personages or Gods is **rare**. (For a comprehensive treatment on this, see "The Father and the Son the Two Gods of the Old Testament", published in *Doctrine of the Priesthood*, Vol 12: <April 1995> No. 4

Still, as if confusion were the ultimate object, there are a few instances, both in the Old and New Testament, where Jesus is also given the name Yahweh and in one place even El, the Everlasting Father. There are also a few places in the New Testament, as also in the Book of Mormon, where Jesus is called the "Father and the Son". Unfortunately, this has led many to confute the personages of the Father and the Son as one God, in the belief that Jesus was both God the Son and God the Father. Yet in view of all that is said throughout the scriptures about the Father and the Son, as well as the heavenly manifestations of them both, as portrayed therein — of all doctrines, **this is most inconsistent** *and* **contradictory**. Throughout the scriptures, and especially in the Gospels as also in Daniel chapter 7 and the Book of Revelations, the Father and the Son are shown to be two distinct personages with the Son (notwithstanding his greatness) being submissive in all things to the will of his Father.

JESUS/JEHOVAH JR.
— MICHAEL/ADAM-GOD/JEHOVAH JR. —

The truth is, *the King James designation of Jesus as the proper name for Christ* **is a mistranslation** — Jesus' real Hebrew name is correctly pronounced as "**Yawshua**". This is consistent with certain claims which are made in the New Testament Gospels to

the effect that when Jesus came upon the Earth, he came *in the name of his Father* — hence "**Yawshua**". It is also significant that in accordance with New Testament interpretation of the Old Testament, Jesus' father's name would be in him, which again would be "**Yawshua**". In other words *Jesus took upon himself his father's name*, just as we mortals often take upon us the names of our mortal fathers. *So we should call Jesus*, **Yahweh Jr.** (For a comprehensive treatment on this, see "The Father and the Son the Two Gods of the Old Testament", published in *Doctrine of the Priesthood*, Vol 12: <April 1995> No. 4) Not only so, but as we have seen, in accordance with President Young, Michael/Adam who lived for 930 years on this Earth in mortality had also taken upon himself the name of His father. *Thus, Michael/Adam* is also **Yahweh Jr.** This is the thinking behind the statements which President Young made in his October 8th, 1854 Conference address, wherein he referred to Adam as *"Yahovah Michael"* (*TPBY* 3:355).

In accordance with President Young's understanding of divine names in the Bible (*with the exception of the Garden of Eden story*, and other divine manifestations *which occurred* **during Adam's mortal sojourn** *on Earth*) the Yahweh and Eloheim of the Old Testament were two titles, or proper names for Michael/Adam. On many occasions, when quoting from the Bible, he identified Yahweh/Eloheim, God of the Old Testament with Michael/Adam who dwelt on this Earth in mortality. The following statements are good examples of this:

> I heard of one man who said he would not believe in, worship, nor acknowledge a God who would command a man to sacrifice his only son, as Abraham was called to sacrifice Isaac. We Latter-day Saints are just so unwise and foolish as to believe that the Lord Almighty required this at the hands of Abraham . . . . . *Who is that God*? **He is my Father,** *He is your Father;* **we are His offspring.**
>
> We may ask them [i.e. ancient Israel] the question, "Do you believe in the **God of Abraham, Isaac and of Jacob**?" So do the Latter-day Saints. If they believe in the God who told Moses to say to Pharaoh that He was a "**Man of War**", so do the Saints. I say, O Israel, ancient Israel, do you believe in the God who brought the children of Israel out of Egypt with a high hand and an outstretched arm! "Yes," say they; and

so do the Latter-day Saints. Have you faith, that if necessary, He would again shower manna from Heaven and send flocks of quails to allay your hunger and cause water to burst from the rock to quench your thirst as He did when the Children of Israel were passing through the Wilderness? Do you believe that He is the God whom Moses followed and by whom he was dictated? "Yes," says the whole House of Israel. *Well, that is the very God that we, the Latter-day Saints, are serving*. **He is our Father.** *He is* **the God and Father of our Lord Jesus Christ [and] . . . .** *He is* **the Father of our Spirits"**

"Well now, *who is the father of our spirits* [and of] . . . . . *our Lord Jesus Christ*[?] . . . Who is He? Do you know anything about Him? Can you find out who He is? Suppose we go to the scriptures and enquire there who He is. At one time He says, "**I Am that I Am**." At another time when the question was proposed by someone He replied, "**I am the Lord your God**." At another time He is spoken of as a "**man of war**," "**a general**," and so on."

"If we can get to Him, the **Ancient of Days**, whose hair is like wool, a Man of Age, a Man of Experience, and can learn of Him to understand '**I Am that I Am**' we shall then hear Him say, 'I am your Father and Leader. I will be your Front and your Rearward. I understand what this world is. I understand all about it. I have the government of the world in my hands although to a certain extent My opposer, My enemy, has gained a certain influence in the world.' You will hear Him say, '**I am in the whirlwind** *at My pleasure*. **I ride upon the storms** and I govern worlds. I set up one king and put another down and organize empires and overthrow them at My pleasure. I the Lord do all these things.' *When we come to that great and wise and glorious Being that the children of Israel were afraid of,* **whose countenance shown** *so that they could not look upon Him,* I say when we get to Him whom they could not look upon . . . . . When we can see that very character and talk and live with Him in our tabernacles, if we are so fortunate as to get there, into His society, then we can say that *to us there is but one living and true God and* **He is the Father of our Lord Jesus Christ** *and* **of our spirits.** *And when we get back to Him and learn that* **He is actually our Father** we shall not feel any anxiety to call upon anybody else for the blessings we are in need of."

"We read in the Bible with regard to the Twelve Tribes of Israel, that they will be gathered together tribe by tribe, and that when they are so gathered they will hear the sentence of the **Ancient of Days** . . . . . They will come up tribe by tribe, and the **Ancient of Days,** *He who led Abraham,*

and talked to **Noah, Enoch, Isaac, and Jacob,** *that very Being will come and judge* **the Twelve Tribes of Israel.**" (*BYDD* pp. 99–103)

It is evident from the above that in President Young's mind, Michael/Adam-God is in very deed Yahweh/Eloheim, the God of the Old Testament. Knowing this is important, as it gives insight into President Young's usage of the divine name/titles Eloheim and Jehovah, and thereby furnishes us with the key to understanding the so-called contradictions in his teachings on Adam-God. For instance, on a few occasions President Young referred to Eloheim as "Our Father in Heaven" and the "Father of our Spirits". Many have taken this as a contradiction to other statements which he made, wherein he identified Michael/Adam as the Father of our Spirits. There are two points of explanation to this apparent contradiction; the first being that in President Young's mind Yahweh and Eloheim as used in the Old Testament were two titles which rightly belonged to Michael/Adam and the second being that in President Youngs thinking, the entire line of our forefather Gods are rightly referred to, and rightly are, both "God the Father" and our "Father in Heaven" to us, and they are as much the fathers of our spirits as Adam is the father of our flesh.

No doubt, there will be those who will argue that I am here twisting Brigham's teachings into saying something which he never taught in order to explain away the difficulties. However, those who will carefully study President Young's teachings will discover for themselves the truthfulness of what I have said. There are a number of statements in the pamphlets referred to above which would argue hard for this assertion, of which the following excerpts are a few:

"Our Bible believers can acknowledge that Jesus was tempted in all points as we are, but ask . . . any of the Christian world do you believe that his father was ever tried as he was? No, they will tell you in a moment. . . . . This is an item which the people can scarcely realize, that **our Father and our God, Him whom we serve, the great Eloheim,** He has once been afflicted precisely as we now are."

"We obey the Lord, Him who is called Jehovah, the Great I AM, I am a Man of War, Eloheim, etc. We are under many obligations to obey Him."

"I want to tell you, each and every one of you, that you are well acquainted with **God our Heavenly Father, or the great Eloheim**. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year; and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

"There is not a person here today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. . . . . *Whether* **Adam** *is the personage that we should consider* **our Heavenly Father,** *or not,* **is considerable of a mystery** *to a good many.* I do not care for one moment how that is; it is no matter *whether we are to consider* **Him our God,** *or whether* **His Father,** *or* **His Grandfather,** for in either case we are of one species — of one family — and Jesus Christ is also of our species."

"The world may in vain ask the question, 'Who are we?' But the Gospel tells us that *we are* **the sons and daughters** *of that* **God whom we serve.** *Some say, 'We are the children of Adam and Eve.'* **So we are, and they are the children of our Heavenly Father.** *We are all the children of* **Adam and Eve,** *and they and we* **are the offspring of Him** *who dwells in the Heavens,* **the highest intelligence** *that dwells anywhere that we have any knowledge of."*

"It is written, 'Prove all things, hold fast that which is good.' Refuse evil, choose good, hate iniquity, love truth. All this our fathers have done before us; *I do not particularly mean Father Adam, or his Father . . . but I mean our fathers* ***who have been exalted for millions of years*** *previous to* ***Adam's time.*** They have all passed through the same ordeals we are now passing through and have searched all things, even to the depths of hell." (*BYDD* 103–105)

HEAR O ISRAEL — THE LORD OUR GOD IS ONE GOD

Not only is Michael/Adam our Father and God, but according to the Temple covenants and the teachings of Joseph and Brigham, Adam's Father and Grandfather are also "God the Father" to us, for we are their offspring and all that belongs to Michael/Adam is consecrated forever more to the generation of his forefather-Gods who were exalted millions of years before him. This is the great secret to the union of the Gods, for notwithstanding they are many

in number, still, in their mind, purpose and heart they are one. President Young explained this as follows:

"But here in Utah that "one man power" is such a terrible thing. I would ask: Who is that man, and where is the power, and what is the power? *It is the power of Him who brought us into existence, and He is the Man who wields it,* and He is the Father of us all, and the God and Father of our Lord Jesus Christ. He is the Maker and Possessor of this earth that we inhabit, and is the Producer of all things upon it. Is He one? Yes. Is His Trinity one? Yes.

"Have we not learned enough with regard to the character of the Father, Son, and Holy Ghost, to at once believe, admit, and affirm that *the Holy Ghost always has and always will operate* **precisely according to the suggestion of the Father**? Not a desire, act, wish, or thought does the Holy Ghost indulge in contrary to that which is dictated by the Father. We all sense this in a degree, because it has always been taught to us. It is taught in the Bible, in the revelations given through Joseph, and in the preaching by the Elders of Israel. It is our tradition, education, and experience in the Kingdom of God. The Holy Ghost, we believe, is one of the characters that form the Trinity, or the Godhead. *Not one person in three, nor three persons in one; but* **the Father, Son, and Holy Ghost are one in essence,** *as the hearts of three men* **who are united in all things.** He is one of the three characters we believe in, whose office it is to administer to those of the human family who love the Truth. I have stated that they are One, as the hearts of three men might be One. . . . .

"We believe that we have a correct idea of the character of the Son from the writings of the Apostles, so far as they learned it. . . . . According to that history — according to all you have learned, and to all the Holy Ghost has ever borne testimony of to you concerning him, let me ask you the same question in regard to him as I did concerning the Holy Ghost; and what would you say? *That he did nothing of himself.* He wrought miracles and performed a good work on the earth; but of himself he did nothing. He said, "As I have seen my Father do, so do I." **"I came not to do my will, but the will of Him that sent me.** We must come to the conclusion that *the Son of God did not suggest, dictate, act, or produce any manifestation of his power, of his glory, or of his errand upon the earth,* **only as it came from the mind and will of his Father.** Do you not all firmly believe that the whole soul, heart, reflections, thoughts, and all the being of the Son of God were operated upon and did show forth that all

he did manifest and bring forth pertaining to his mission was **according to the word and will of his Father**? Certainly you do.

"Jesus offered up one of the most essential prayers that could possibly be offered up by a human or heavenly being — no matter who, pertaining to the salvation of the people, and embodying a principle **without which none can be saved,** *when he prayed the Father* **to make his disciples one, as he and his Father were one.** He knew **that if they did not become one, they could not be saved in the Celestial Kingdom of God.** If persons do not see as he did while in the flesh, hear as he heard, understand as he understood, and become precisely as he was, according to their several capacities and callings, they can never dwell with him and his Father. That same principle stands out as the most prominent item of teaching in all the teachings and revelations that have ever been given from Heaven to men on the earth. . . . . .

"Jesus says, as it was said yesterday, *Except ye are one,* **ye are not mine.** Again, he says, *I pray thee, Father, to make these, my disciples,* ***one****, as thou,* **Father, art in me,** *and* **I in thee,** *that they also* **may be one in us,** *I in them, and thou in me,* **that they may be made perfect in one.** This is a curiosity that ranks among the mysteries *that the people do not understand*. **The Father and I are one, you disciples and I are one**; it is quite a curiosity, but it is as true as it is curious. It is nothing more than **a key-word** *to Exaltation, Glory, Power, and Excellency,* **by which Principalities, Kingdom[s], Dominions, and Eternal Lives will surround us.**" (*BYDD* 95; for more on this see pp. 92–96)

The following are other relevant statements which were made by President Young:

"I preached a short sermon here, yesterday, with regard to Exaltation. I spoke but a few minutes . . . . It is all connected with the Exaltation of man, showing how he becomes Exalted to be a King and a Priest — yea, even a God, like his Father in Heaven. This is a key for you. The faithful will become Gods, even the Sons of God; *but this does not overthrow the idea that we have a Father.* **Adam is my Father;** *. . . it does not prove that He is not my Father;* **if I become a God:** *it does not prove* **that I have not a Father.**

"It is written that God knows all things and has all power. He has the rule and command of this earth, and is the Father of all the human beings that have lived, do live and will live upon it. If any of his children become heirs to all things, they in their turn can say, by-and-by, that they know all things, and they will be called *Supreme, Almighty, King of Kings, and Lord*

of Lords. All this and more that cannot enter into our hearts to conceive is promised to the faithful, and are but so many stages in that ceaseless progression of Eternal Lives. *This will not detract anything from the glory and might of our Heavenly Father,* **for He will remain our Father, and we shall still be subject to Him,** *and as we progress in Glory and Power,* **it the more enhances the glory and power of our Heavenly Father.**

There is a peculiar trait in the character of the Kingdom of God, that is diverse from all other kingdoms that have, do, or will exist; and the King we have enlisted to serve is different from all other kings; for he wishes all those over whom he reigns, to share with him the glory of his Kingdom. *He is our elder brother, and we are* **children of the same Great Father.** "And, if Children, then *Heirs: Heirs of God, and Joint Heirs with Christ;* if [it] so be that we suffer with him, that we may be also glorified together," when "he hath made us Kings and Priests unto God, and his Father." The king whom we serve, has promised to make all who overcome the world, the flesh and the Devil, kings like unto himself. What king, besides the Lord of Glory, has made such a promise to his subjects? Not only will the faithful and worthy subjects of the Kingdom of God, become Kings: but more; each one will become a King of Kings, and Lord of Lords. . . . . .

Each person who we crown in the Celestial Kingdom of God, will be a Father of Fathers, a King of Kings, a Lord of Lords, a God of Gods . . . . Each person will reign **over his posterity [forever]**. Adam, Michael, the Ancient of Days will sit as the Judge of quick and dead, for He is the Father of all living and Eve is the Mother of all Living pertaining to the human family. He is their King, their Lord, their God, taking and holding His position in the grand unbroken chain of Endless Increase, and Eternal Progression. Enoch the seventh from Adam, Noah, Melchizedek, Abraham, Isaac, Jacob, the Twelve Patriarchs, Moses, Elias, and all [the] faithful in all ages of the world who have had the Gospel of Salvation, and have been unwavering in their faithfulness to the end of their mortal career, have and will obtain promises as Abraham did, and [will] become each one in his time, Father of Fathers, etc. and the lives issuing from them will be endless or ceaseless and endless in their increase; until their seed, and their Kingdoms shall be more numerous than the sand of the seashore, the stars of the firmament or the particles of dust upon the surface of the globe that cannot be numbered. You can readily see that this makes our Father Adam a great and mighty King. *When we are crowned Kings and Queens,* **Father Adam, and Mother Eve, will be King and Queen of us all.** Under the Priesthood which is after

[the Order of] the Son of God, and the Power of an Endless Life, **each Father** *being a Son,* **will always** *throughout time and eternity* **be subject to his Father, as his King, Dictator, Father, Lord, and God.** *Each Son in his own turn becomes a Father* **and is entitled to the same obedience** *from the line* **of his descendants**. *It is by the Authority and Power of the Holy Priesthood alone that those [beings] in Heaven and on Earth can be entitled to, and secured in the possession of the Legal Authority.* The Priesthood of God, that was given to the ancients and is given to men in the latter-days, is coequal in duration with eternity — [it] is without beginning of days or end of life. It is unchangeable in its system of government and its Gospel of Salvation. It gives to Gods and angels their supremacy and power, and offers Wealth, Influence, Posterity, Exaltations, Power, Glory, Kingdoms and Thrones, ceaseless in their duration, to all who will accept them on the terms upon which they are offered. Priesthood [is] the Principle by which all beings have become Gods, or [ever] will become Gods, **they must follow the principles of government** *as revealed in the Priesthood."* (*BYDD* 76–77, 80–81)

Parley P. Pratt wrote the following editorial which was published in *The Prophet* in 1845:

Having established the fact, or principle of eternal union between a man and his wife, we will now proceed to establish the eternal relationship and authority on one hand and obedience on the other, that will exist between parents and children.

To illustrate this principle we have a beautiful and plain precedent — *Jesus Christ and his Father* **continue to be one in their affection and union** *since he rose from the dead,* **and he still yields obedience to the commands of his Father**, *and has also revealed* **that he will continue to do so**, *when he has put down death, and all rule, and authority, and power.* **"Then shall the Son also be subject to the Father."**

We hear nothing in all this subject *about Jesus Christ* **ever being 'of age', so as to be free from all further obligation to obey his Father;** *but on the contrary, it is clearly revealed* **that he will always be subject to him.**

Now this same Jesus prayed to his Father, as testified to by the Apostle John — That his disciples, and those who believed on their words, *might be one,* **even as Christ and his Father are one**. — *Not only one with God and Christ,* **but also one with each other** *in the* **same manner**, *and in* **the same sense that they were one.**

Now suppose, in fulfillment of this prayer, **a man and his children were his disciples**; and finally, *in the eternal world*, **they become one** *with each other*, **in precisely the same sense** *that Christ and his Father* **are one**; *would not these children be subject to their father* **in the same manner** *as Christ is subject to his Father?* Certainly they would.

We have also a most beautiful, practical illustration of the principle of continued authority on the part of the father, and obedience on the part of the children in this life, in the family of Jacob. His sons were, many of them, advanced in years, so far as to become heads of families at the time of going to Egypt for corn. And yet they all set an example of obedience to their father, insomuch that they would not take Benjamin with them without his consent, even if they starved to death.

It appears too, that *Abraham had the entire control of his son Isaac's* **matrimonial affairs**, although *Isaac was forty years of age*, at the time of his marriage with Rebecca. (*The Prophet* Vol, No XLI, p. 1–2)

The following editorial was written by Samuel W. Richards and published in the *Millennial Star* in 1854:

Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him — a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represented by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished — till the last great contest with the enemy, who had been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the Godlike power and dominion of our first Parent, nor of our Lord Jesus Christ. **In the Patriarchal order of government,** *each and every ruler is independent in his [own] sphere,* **his rule extending to those below, and**

not to those above him, in the same order. While the god of unnumbered worlds *is acknowledged to be* **his God and Father***, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man;* **and he will be God over all those who are made Gods** *from among men. Each and every God* **will be honored and adored** *by those over whom he reigns as a God, without any violation of the laws of heaven* — without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory, honor, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. *By virtue of this order,* **all Gods**, *whether* **in heaven** *or* **on earth**, *exercise a righteous power, and possess a just dominion.* In this order, **all are both subjects and rulers,** *each possessing* **Almighty rights and powers** — *Almighty rulers* **over those who have descended from them**, *at the same time rendering* **all honor and power** *to those* **from whom they have descended.** What a glorious system of order is here portrayed — one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. *As the great Eloheim* **is supreme and Almighty** *over all* **His children and kingdoms**, *so is* **Adam as great a ruler, or God**, *in his sphere*, **over his children, and the kingdom which they possess.** The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained through out all eternity. (*Millennial Star* 15: <10 December 1853> 801–804)

In other words, in accordance with the "Covenant" of "a perfect law of theocracy", all that is rightfully Adam's is also, in every sense of the word, the eternal possession of his Father and Grandfather-God, etc. Thus Michael/Adam's Father/God, and Grandfather God etc. can speak of Michael/Adam's son Jesus as though he were their "Only Begotten Son", which is typical of the book of Moses while Adam lived in mortality on Earth.

There are a number of passages in the Book of Moses, which have been taken as a contradiction to the Doctrine of Adam-God. Apostle Orson Pratt, who was the only general authority in the Church who came out in opposition against the doctrine, used these

passages to put it down, and so also have others of his disciples who have followed in his footsteps. These problems are resolved by the principles which have been set forth above.

THE PRINCIPLE OF DIVINE INVESTITURE

There is however, one other principle, which has a strong bearing on this matter. In Mormon circles, this principle has been referred to as the right of "Divine Investiture". In accordance with this doctrine, there are certain individuals such as prophets of God, angels or other divine beings who are invested with divine authority and given the right to speak for God, as though they were God. Often times, edicts and messages coming from such individuals are prefaced with statements such as, "Thus saith the Lord", however, this is not always the case. A case in point is the angel which appeared to the Apostle John while on the Isle of Patmos. By all that the angel said and did you would have presumed that he **were God Himself**, and were it not for the fact that John attempted to worship him, there would have been nothing said to indicate otherwise. The natural confusion which occured to John through this experience is clearly testified to in John's own words. Consider the following:

"I John . . . was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet, saying, **I am Alpha and Omega, the first and the last**: and, What thou seest, write in a book . . . And I turned to see the voice that spake with me. And . . . I saw . . . **one like unto the Son of man**, clothed with a garment down to the foot, and girt about the paps with a golden girdle. *His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace;* **and his voice as the sound of many waters.** *And . . . out of his mouth went a sharp two edged sword:* **and his countenance was as the sun shineth in his strength.** And when I saw him, I fell at his feet as dead. *And he laid his right hand upon me, saying unto me, Fear not;* **I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore**, Amen; and have the keys of hell and death. Write the things which thou hast seen". (Rev. 1:9–19)

By all that this divine being has said, we would suppose that he were the resurrected Lord himself, yet consider what happened to John when he attempted to worship him:

> And he [i.e. the angelic being] saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, *These are* **the true sayings of God.** *And I* **fell at his feet to worship him.** And he said unto me, *See thou do it not***: I am thy fellowservant**, *and of* **thy brethren** *that have the testimony of Jesus*: worship God". (Rev. 19:9–10)

At the conclusion of the vision, John again recounts his experience in chapter 22:

> "And I John saw these things, and heard them. And when I had heard and seen, **I fell down to worship before the feet of the angel** which shewed me these things. Then saith he unto me, *See thou do it not*: **for I am thy fellowservant,** *and* **of thy brethren the prophets**, and of them which keep the sayings of this book: **worship God**." (Rev. 22:8–9)

The question which naturally arises from this experience is how many other appearances, visitations, visions, and revelations have been given when the angel who delivers the message did not identify himself as being someone other than God. In the above visitation, John himself who experienced it did not know until the end that it was not God. And if the individual who experienced it did not know, how are those who read the written record to know?

In the twenty-ninth section of the Doctrine and Covenants, in one passage it is Jesus who is addressing the Prophet and then in the next passage it is the Father, and there is no clear indication of transition. These are examples of "Divine Investiture", where the personage addressing the Prophet delivers a message for the Father or the Son, etc, and such trivialities have no bearing whatsoever on the truthfulness of the Adam-God doctrine. These revelations were not given with the intent of revealing the knowledge or identity of God. And this being the case, any reference to such things would be obscure. One thing is for certain, there is no revelation in the scriptures *which declares that Adam* **is not God**, and there are many passages which would suggest that he is!

Concerning "Divine Investiture", we know from the scriptures that **Jesus was one with his Father**, and without question this is the greatest prerequisite to being invested with the Divine right to speak for God. We know that Jesus had the right to speak for his Father, and that too, with or without announcing that he was doing so, and we also know that during the history of the world, others have had the same right, for the scriptures declare that "whether it is by my voice or by the voice of my servants the Prophets, it is the same". Jesus had the right to speak for his Father, and without any question, certainly the Father had the right to speak for His Son. And so also might Michael/Adam speak for His Father, and certainly during Adam's mortal sojourn on Earth, His Father could speak for Him, just as someone had to assume Jesus' heavenly role and calling during his mortal ministry on Earth. Indeed, in the case of Michael/Adam's Father, He could speak to us for Himself, for in every sense of the word, He is our Father and our God in Heaven, and the Father of our spirits just as much as Adam is the literal Father of our flesh.

There are at the very least apparent contradictions in scripture. Circumcision is a good example. In Genesis when the Lord revealed circumcision, he declared that it was an everlasting covenant to be observed ***in Israel*** forever, throughout all their generations, and yet in the New Testament, the apostle Paul did away with it among ***gentile*** converts. Do we throw out the New Testament, because of this and reject the message of Christ?

In Genesis 14 it says that the Father God is the creator of Heaven and Earth, but in Hebrews it says that Jesus "created the worlds". Do we reject the New Testament for this — it is after all the newer revelation? And even if Jesus did create the world, and even if he did it all by himself, need we presume from this that Jesus also created all worlds, including the one upon which his Father dwelt in mortality before Jesus became his "Only Begotten Son". Or is it possible that Jesus has been identified with the Gods, and that they speak for him and he speaks for them, as they are all **one**. And if this is true, might it not also be true of Michael/Adam and His Father — they being one in mind and purpose also, that they should speak for one another.

As for the creation of the Universe — truly it is a big place, and all that truely lives has a place in it, and as such has had its own place in creation — indeed, life is the creator and not the created — for life is intelligence and intelligence is divine, no matter how small or great.

If we do not make an effort to put things in context and to come to a real understanding, then immense problems with meaning begin to occur in the Bible, as with all other things in life. Did you know that the Bible teaches that Eve is the Mother of God, and not only of God, but also his Father/God before Him, for the scriptures declare that he is the "living God" and that Eve is the "mother of all living". Not only so, but we must also believe that Eve is the mother of bugs, dogs, pigs and horses, for they also live!

THE STONE WHICH THE BUILDERS REJECTED

On numerous occasions President Young stated that the Prophet Joseph Smith had said that Adam was our Father and our God, and in making these statements he did not lie. As we shall see, the record demonstrates that he made such statements in the Council of Fifty and Holy Order. But this notwithstanding, it is likely that President Young did not fully understood the extent of Michael/Adam's divinity at that early date. Probably it was not until years later during the early Utah period, that the heavens were opened to him personally and the whole doctrine was revealed in all its heavenly beauty. When this happened, the whole doctrine fit into the building of his faith (which the Prophet had prepared for him) "without the sound of hammer or chisel". Yet when he revealed it to the Saints, because of prejudice, and the tradition of their fathers, they rejected it out of hand. As he expressed himself:

> Some years ago, I advanced a doctrine with regard to Adam being our Father and God. That [doctrine] will be a curse to many of the Elders of Israel because of their folly. With regard to it they yet grovel in darkness and [they] will [continue to do so]. It is one of the most glorious revealments of the economy of Heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead of Joseph Smith there are men around me who would have ridiculed the idea until doomsday. But they are ignorant and stupid like the dumb ass. ("Unpublished Adam-God

Discourses of Brigham Young 1852–1877", published in *Doctrine of the Priesthood* Vol 2: <September 1974> 57)

Again, on another occasion, President Young stated:

"How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me — namely that Adam is our father and God" ("Unpublished Adam-God Discourses of Brigham Young 1852–1877", published in *Doctrine of the Priesthood* Vol 2: <September 1974> 59)

As with belief in Christ, for those who don't want to accept it, they will forever be able to find reasons for their disbelief. And in the front ranks of their arguments will always be taunts — "Prove it from the Bible!" But the Bible tells us that in the latter days God would reveal things which had been kept hid from before the foundation of the world. How are we going to find such things in the Bible?

In August of 1854, Apostle Franklin D. Richards wrote a statement on this very subject. A few months earlier, the doctrine of Adam-God had been published and proclaimed to the world through the columns of the *Millennial Star* which was then the Church organ for the English mission. There were a few individuals who had difficulty with the doctrine and it was in response to these persons that Richards wrote the following statement:

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that **Adam is our Father and God**, I have to say do not trouble yourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, January 19, 1841 — "I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (Doc. and Cov. sec. 124:41) I would like to know where you will find Scripture to prove those things by, which have never before been revealed. Some seem to feel it their bounden duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissapate objections, and serve to strengthen the position, but to directly

and substantially prove it, as the world require, and as we can do the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the old Scriptures. If we feel ourselves, or teach the Saints or the people generally, that we are only to believe that which can be proved from the Scripture, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, THE **PROPHET** AND **APOSTLE BRIGHAM HAS DECLARED IT**, ***and that it is the word of the Lord***. *That is vastly stronger proof than Christendom can give* for much that they profess to believe. Tell the Saints that if this stone does not seem to fit into the great building of their faith just now, to roll it aside. You can help them to roll it aside out of their way, so that they will not stumble against it while at their daily duties, and it will be but a very short time till they will find a place in their building where no other stone will fit, then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

The advancement of the Saints in their departure from the traditions of their fathers, has become so great, that the sudden transition from Babylon to Zion is more than many can bear. To acquire the truths of any science is a progressive work, and most especially is it so in acquiring a practical knowledge of the science of Theology, for, in the great school which heaven has established, the principles of life, salvation and exaltation, are matters of practical adaptation. . . . . .

Such is the nature of men, and such the power of their traditions, that few can receive and walk in all the fulness of the revelations of God, until they have had a round of discipline and experience to prepare them for it; (*Millennial Star* Vol. 16: <26 August 1854> 534–535)

Brother Richards here states that you need not expect to find detailed knowledge regarding the person of God the Father in the Bible. This is in perfect harmony with what Jesus taught. Indeed, during his ministry he stated that the knowledge and identity of God the Father was a secret which only he could reveal, for he declared to his disciples that *"no man knoweth . . . **who the father is**, but the Son, and he to whom the Son will reveal him."* Consider the following statement:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, *that* ***thou hast hid these things*** *from the wise and prudent, and hast revealed them unto babes:* even so, Father; ***for so it seemed good in thy sight***. All things are delivered to me of my Father: and ***no man knowth*** . . . ***who the Father is, but the Son****, and* ***he to whom the Son will reveal him***.

"And he turned him unto his disciples, and said privately . . . I tell you, that *many prophets and kings* have desired . . . ***to hear those things which ye hear, and have not heard them***. (Luke 10:21–24)

We learn from this that in Jesus' day, knowledge pertaining to the identity of God the Father was a secret which only he could reveal. And this being the case, we would expect that on this point the scriptures would be obscure. This would especially include those Scriptures which were given under the influence of the carnal law of Moses, which, practically speaking, includes the whole Old Testament.

One of the criticisms against the Doctrine of Adam-God is the fallen and lowly state to which Adam fell when he came on Earth in mortality. He is portrayed as a being in childlike ignorance, who is without the knowledge of Good and Evil. In this state of weakness he does not resemble the God of creation. *But in this respect* **Adam is no different from Jesus**, *for in mortal birth* **Jesus also became an infant child**. And in the normal process of birth, he lost the knowledge of good and evil, as well as the memory of his own illustrious premortal life. Ultimately Jesus grew to maturity in a normal human way and in the process found it necessary to "**learn obedience by the things which he suffered**". Finally at the young age of 33 after being tried for blasphemy and treason, he was tortured and mocked, and then brutally murdered by his enemies, who in the process decried him, saying that "others he saved, but himself he could not save".

The Jesus of the cross does not in any way portray the *majestic God of creation*, who had such marvelous power as to be the *God and creator of the heavens and the Earth*. In this regard it is interesting that in accordance with his own teachings, Jesus claimed that he did nothing in his mortal life, **save that which he had seen his Father do**. *Among other things this included laying down his mortal body*

"that he might take it up again". *Interestingly,* **this is precisely what Father Adam did**, and according to the scriptures, **he did it for us**. The New Testament, teaches that Jesus came down on Earth and through death and mortality literally "descended below all things", that through the Resurrection of Life he might literally "rise above all things", and the same scriptures would also tell us that Adam has done no less. They also teach that **Adam and Christ are the two great heads of humanity**, with Adam bringing suffering and death and Christ bringing the resurrection and Eternal Life. Needless to say the foreordained appointment and calling of Jesus the Christ would be pointless without the the mission and calling of Father Adam,

In both cases Adam and Jesus were given a role to play here on Earth, and with it a basic part to fulfill in the Plan of Salvation in order to bring about the redemption of the human race. But that in itself niether denies nor diminishes the role which each played both before and after their life here on Earth.

For us today, Jesus' divinity is taken for granted, because his role in the preexistence, in mortal life and after his resurrection has been revealed to us, hence our veneration for him. But during his mortal life, the Jews laughed and scoffed at Jesus, just as today other thoughtless individuals laugh and scoff at Adam-God. This lack of respect is largely due to the ignorance of those who show it; for Adam's role in our existence, in the preexistence, during mortality, and after His death has not yet been revealed to them. Indeed it was not revealed to anyone in our day, until the knowledge was given to the Prophet Joseph Smith and finally President Brigham Young, who bore the burden of proclaiming it to the world. When it was revealed and made manifest to the people, the Adam-God Doctrine was new revelation from the Heavens. It was first declared to the people by President Young who at that time was the head of the Priesthood and Kingdom of God on Earth. In every way President Young was the right man, and the one and only man on the Earth, who had the right to reveal the doctrine to the Saints and the world, for he was the fountainhead of the Priesthood and the lawful source for new revelation from the heavens as it pertained

to the Kingdom of God on Earth. President Young declared that the Prophet Joseph Smith had taught it to him and that God had revealed it to him personally.

In keeping with typical humanity, when President Young finally declared the doctrine to the Saints and the world, the people scoffed at it, just as the Jews did at lowly Jesus in his day. But as future generations of Jews have lived to witness, in the leaven of God's Kingdom, things have a way of reversing themselves. Not only so, but in the story of man upon the Earth, it is amply proven that history repeats itself, as human nature leads man to return again and again to his mistakes and folly, as the dog returneth to his vomit; and just so, ultimately in our day, we shall live to see, that "**the stone which the builders rejected is become the head of the corner**", and for us today, that stone is Michael/Adam-God!

APPENDIX B

CONTAINING INFORMATION
REGARDING
THE TEACHINGS OF THE PROPHET JOSEPH SMITH
ON
THE HOLY SPIRIT
AND
THE TRINITY
ON
GOD AND ADAM-GOD
AND
THE PERSOAGE OF THE HOLY GHOST

by
Fred C. Collier

The following is an enlarged version of a paper which was delivered at the Sunstone Symposium, in Salt Lake City, Utah, on August 22nd, 1987.

It is my hope that more might be realized from this occasion than a mere exercise in intellectualism. It is my prayer that those who are disposed to be in possession of the Spirit, that they may possess it on this occasion — that they might be both enlightened and uplifted.

The position which I will endeavor to sustain is in accordance with what has been given to me, and as I believe, is in strict keeping with the understanding of both the Old and New Testament prophets, as well as the Revelations and Teachings of the Prophet Joseph Smith. My remarks will be directed towards two objectives — the

first will be to establish a basic understanding or mind-set as I believe that it existed in the mind of the Prophet Joseph Smith, as also in the minds of the Old and New Testament Prophets. The second will be to establish the identity of the first and third members of the Godhead.

THE MYSTICISM OF RELIGION

The world has lately discovered that the religion which the Prophet Joseph Smith founded has its roots in mysticism. It is my firm belief that the same might be said of the Old Testament Church, as well as the religion which was founded by Jesus. All *true* religion has its foundation in mysticism.

A mystic is a person who acknowledges the reality of the spiritual world and who communes with it. It is a person who seeks Wisdom, Knowledge, Power and Favor from Spiritual Beings. This is the very essence of mysticism and the Bible testifies that it is a world in which all of the Prophets have been entrenched from the beginning. The very life of the Church was founded upon these Spiritual Gifts and without them there is nothing left but apostasy and the dross remains of a dead form.

The Mysticism of Jesus is clearly manifest in the power of his Priesthood. This is especially so as demonstrated in the bestowal of the Gift of the Holy Ghost. Indeed, aside from his resurrection, perhaps the most marvelous of all Jesus' powers, is to be seen in the laying on of his hands, whereby he could actually marry or seal upon his new converts the companionship of a Holy Spirit to be with them throughout life as a friend and companion. The ultimate idea was for the spirit to lead and guide the recipient to higher plateaus of understanding and even at times[1] to go so far as to actually possess their bodies and by melding with their minds to uplift their thoughts to the vibrant feeling and comprehension of *celestial ideals*.

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[1]This is the essence of the Prophet's remarks on April 2nd, 1843. "The Holy Ghost is a personage", he said "and a person cannot have the personage

From the beginning of time the spiritual world has been recognized by all cultures. It has been known that there are myriads of spirits both Good and Evil. Satan is recognized as the Archangel of all Evil — a spiritual being at whose beck and command was a numerous host, even one third of the Hosts of Heaven.[a, 2]

The other side of this coin is the doctrine of the Holy Spirit — not the Holy Spirit of the Philosophers, which was thought to be a

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of the Holy Ghost in his heart. A man [may] receive the gifts of the Holy Ghost, and the Holy Ghost may descend upon a man but not to [permanently] tarry with him." (*WJS* 170) Again, reiterating the same idea later that evening the Prophet said that "The Holy Ghost is a personage of spirit, and a person cannot have the personage of the Holy Ghost in his heart. He may receive the gift of the Holy Ghost. It may descend upon him *but not to tarry with him."* (*WJS* 173)

The Prophet is not here denying the feasibility of the Holy Ghost entering into our bodies to possess them, but rather he is denying that the Holy Ghost would do so on an eternal or permanent basis. In other words the Holy Ghost is a personage in his own right, with an independent life and an existence of his own to lead, and he is not going to spend it as a permanent possession of another person's life or existence. To be sure he has a function and calling in our lives, but that calling is not to take over our being or to permanently possess us, nor for us to take over his existence to possess him, but rather his calling is to uplift our minds and guide us to higher realms.

On March 9th, 1841 the Prophet made another statement which further clarifies this question: "he quotes rather 2d Repent & be Baptized &c — & ye Shall Receive the Gift of the Holy Ghost — Now said he (taking up his Cap & presenting to Prd Law) in Giving you this Gift is not giving myself. However there is a priesthood with the Holy Ghost & Key — the Holy Ghost over shadows you & witness unto you of the authority & the Gifts of the Holly Ghost — he said [it] was the provence of the Father to preside as the Chief or President — Jesus as the Mediator & Holy Ghost as the testator or witness — the Son Had a Tabernicle & so had the father But the Holly Ghost is a personage of spirit without tabernicle the Great God has a name By w[h]ich He will be Called which is Ahman" (*WJS* 64)

[2]Protestants such as Walter Martin have claimed that this doctrine originated with Joseph Smith and that it cannot be found in the Bible. However an examination of the references under letter "a" will demonstrate to the contrary.

[a]Rev. 12:4; Jude 6; 2 Peter 2:4; Isa. 14:12–19; Job 1:6–12; 2:1–7; Moses 4:1–4; Abraham 3:24–28; D&C 29:36

fluid that filled the immensity of space, but rather a myriad of Holy Spirits that no man could number, even two thirds of the Hosts of Heaven — a virtual army of spiritual beings who had aligned themselves under the direction of three great Master Spirits who were in every sense of the word the Holiest Spirits of all. This was the idea behind President Young's remark when he stated:

> We render praise, and honor, and thanksgiving to the Father, and the Son, and the Holy Ghost; *or in other words,* ***Holy Spirits***. This idea may give you a particle of light. I do not, however, pretend to say how many spirits the Lord has sent forth; (*TPBY* 3: <12 Feb 1854> 237)

This is a concept which was totally familiar to the Biblical Prophets. In their faith and belief, there did indeed exist Evil Spirits and Holy Spirits[b] — Evil Ghosts and Holy Ghosts. To them this was but the fundamental foundation of *True* Religion. But in our day things have changed — to the modern intellectual who is typically puffed up in the false pride of technological advancement, all this is silly superstition. Their draw back is vanity and lack of faith. The miraculous world of the spirit is forever sealed against all those who have not faith. If only they could see, they would believe — but the Divine decree is that before you can see, you must first have faith — the signs follow "those who believe"[c] and only a "wicked and adulterous generation seeketh for a sign."[d]

THE PROPHET'S MIND-SET

In order to facilitate in the comprehension of what follows, I will endeavor to create a model or mental image of eternal reality as it existed in the Prophet's mind. Allowing for the idea that the Prophet conceived of time and space as basic dimensions of existence, there were in his mind two different types of substance or matter which

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[b]For a comprehensive treatment on this subject see "New Light on the Ancient Hebrew/Christian Doctrine on Deity" published in *Doctrine of the Priesthood* Vol 8: <January 1991> 37–60 [c]Mark 16:17 [d]Matt 12:39; 16:1–4; Mark 8:11–12; Luke 11:29; 1 Cor. 1:22–23

filled it — the one being referred to in his revelations as the "Elements" and the other as "Spirit." "Water", "Air" and the "Dust of the Earth" were among those substances which he classed as the "Elements", while the "Intelligence" or "Spirit of Man", the "Light of Christ", the "Personage of the Holy Ghost" and the "Holy Spirit" was the substance which he classified or identified as "Spirit." Both of these substances were defined as eternal and self-existent by the Prophet. They were without beginning or end.[a] The "Elements" as he described them could be "organized and reorganized" but not destroyed or annihilated out of existence.[b] The same was also true of "a spirit" or "intelligence" — all "Spirit" or "Intelligence" was susceptible of enlargement,[c] that is, it could learn, but its distinctive identity or individuality as it was conceived by the Prophet was indestructible.[d]

Herein we perceive a radical departure from traditional "Christian" theology. The decree of their dogma is that God alone is self-existent. All else was *"willed"* into being by the power of His mind. This is in contrast to the Prophet's doctrine, wherein he conceived of the Universe as a whole, including all matter and spiritual beings to be self-existent and coequal in their eternity with God.[3]

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[3]The most comprehensive statement on this subject was made by the Prophet on April 7th, 1844, only two and a half months before his death. A parallel study of the four manuscript accounts of this speech will reveal that the Prophet's teachings on this subject were much more direct than the published account in the *History of the Church* would indicate. Consider the following new amalgamation:

CREATIO EX NIHILO
— VERSUS —
THE CONSERVATION OF MATTER

Another thing — I [want to] ask all . . . who hear me, why [it is that] the learned men who are preaching Salvation say that God created the Heavens and the Earth out of nothing? Learned Doctors tell us God created the Heavens

[a]D&C 88:37; 93:23, 29, 32–35; Abraham 3:18–19; *TPJS* 350–355, 157 [b]*TPJS* 158, 350–352; *UPR* 61:4, 8; *WJS* 232 [c]*TPJS* 354 [d]D&C 93:29; Abraham 3:18; *TPJS* 354, 158

and Earth out of nothing. They account it blasphemy to contradict the idea, [and if] you tell them that God made the world out of something, they will call you a fool. [When] you ask them why [they believe as they do] they [respond by] say[ing]: "Don't the Bible say [God] created the world", and they infer {from the word create} that [the world] must be {made} out of nothing. <But *there was never yet anything made [out] of nothing*. Shame on such logic!> The word **"create"** came from the Hebrew word "**Bara**" — [and it] don't mean so — and the reason [these Doctors think as they do] is that they are unlearned {in the things of God and have not the gift of the Holy Ghost}. But I am learned and I know more than all the world put together — the Holy Ghost does anyhow, and if the Holy Ghost in me com[prehends] more than all the world, I will associate myself with it.

What does "**Bara**" mean? It means to organize from Element [in] Chaos, or Elements [in a state of Chaos. As it is employed in the creation] it means to organize the world out of chaotic matter, [the] same as you would use [materials] to organize [or] build a ship. Hence we infer that God Himself had materials to organize the world. <The words in the Hebrew is thus — when the Gods counciled together, they went to work and rolled this Earth in[to] existence [from out of matter in chaos]. This is the theme of the beginning.> The world [was] organize[d] from out of chaos — chaotic matter, which is Element, and in which dwells all the glory. *[The] Elements had an existence from the time [God] had — **nothing can destroy [them]***. The pure principles of element are principles that never can be destroyed — they may be organized and reorganized — but not destroyed. *They {had} no beginning {and} never can have an ending, [for] **they coexist eternally [with God]!***

ETERNAL MAN
— INTELLIGENCE THE ESSENCE OF GOD —

I have another subject to dwell {up}on which is calculated to exalt man — it is associated with the [character and being of God and the other] subjects in question. It is impossible for me to say much [about these things] — {I shall} [only be able] to touch upon them, for time will not permit me to say all [that I would like] — so I must [now progress on and] come to the [other subjects].

I wish to speak of the resurrection of the dead — [and also] another subject — {namely} ***the Soul — the Mind of Man — the in[ner]r Spirit*** — where did it come from? The learned {men and} Doctors of divinity say {that} God created it in the beginning, ***but it is not so***. [The world] never [has comprehended] the character of man. The very idea lessens man in my estimation — I don't believe the doctrine — I know better. Hear it all ye ends of the world,

for God has told me so, [and] if you don't believe it, it won't make the *Truth* without effect. [I will] make a man appear a fool before he gets through if he don't believe it. I am going to tell of things more noble.

We say that *God Himself is* ***a Self-Existing Being***. Who told you so? *It is correct enough,* but how did it get into your heads? Who told you that man did not exist in like manner [and] upon the same principle? {Man does exist upon the same principles.} <How came Spirits [into existence]? Why, they are and were *Self-Existing as all Eternity* and our Spirits are ***as Eternal as the very God is Himself***. And we chose to come on this Earth to take unto ourselves tabernacles by permission of our Father, that we might be Exalted, Equal with God Himself.>

The [King James Version of the] Bible says that ["God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Many have supposed from this] {that God created the spirit of man} [at birth, but it] don't say so in the old Hebrew.

How does it read in the Hebrew? [It says] that God made man out of the [dust of the] earth and put into him his spirit and then it became a living body. [In other words] God made a tabernacle and put into it Adam's spirit ***which was created before*** [the foundations of the Earth were laid, just as it says in the first chapter of Genesis (26–27) for all things were created spiritually before they were naturally upon the face of the earth. The spirit was first begotten in Heaven] and so became [of an Intelligence] a living [personage of] spirit, [or] a Human soul. [Nevertheless, as I have already said], ***the mind of man*** — [that is] ***the intelligent part*** [of] the mind of man *is as* ***immortal as God Himself***, [for] *man [has] existed in* ***spirit*** *and* ***mind coequal*** *[or]* ***{coeternal} with God Himself***.

I know that my testimony is true. Hence while I talk to these mourners, what have they lost? You who mourn the loss of friends are only separated for a small moment from their spirits. The[ir] spirit is separated [from us] for a little time — they are only separated from their bodies for a short season, but ***their spirits coexisted coequal*** [or] ***{coeternal} with God***, and they now exist in a place where they hold converse when they are together with one another, [just] the same as we do on the earth. Does not this give you satisfaction!

I want to reason more on the spirit of man, for I am dwelling on the body of man — on the subject of the dead [and] on the ***immutability*** *of the spirit of man*. Is it logic{al} to say {that} the spirit of man had a beginning and yet [that it will] ha[ve] no end — [or] that a spirit is immortal and yet {that it can} have a beginning. [No, it is not], because *if a spirit [did] have a beginning, it will have an end*. [That is] good logic. [The truth of the matter is, *the spirit of man] does not have a beginning — [n]or [will it ever have an] end*. [I] take my ring from my finger and liken it unto *the mind of man* — ***the immortal***

Spirit**, because it has no beginning or end*. [But] suppose you cut it in two — as the D[evil] lives, there would be a beginning and [an] end. So [it is] with {the Spirit of} man — *if it had a beginning it will have [an] end*. All the fools and learned and wise men from the beginning of creation who say that man had a beginning — [if their arguments are correct, it only] proves that he must have an end. And if that doctrine is true, then the ***doctrine of annihilation would be true. But if I am right, I might with boldness proclaim from the housetop, that *God never did have power to create the spirit of man at all*. ***God Himself could not create Himself.*** *Intelligence is Eternal* and exists upon a *Self-Existent Principle* — it is ***a spirit*** from age to age and *there is no creation about it*. *The first principles of man are* ***Self-Exist[ent] with God.***

— THE GENESIS OF THE GODS —

All the spirits that God [has] ever sent into this world are susceptible of *enlargement* [and] all mind[s] are susceptible of *improvement*. The relationship we have with God places us in a situation to advance in knowledge [for] God has power to institute laws to instruct the weaker intelligences. That God Himself, finds Himself in the midst of Spirit{s} and [took matters in hand that He might exalt them in] glory — and because He was {more intelligent}, [He was] greater [and had power over other spirits. "In knowledge there is power. God has more power than all other beings, because he has greater knowledge; and hence he knows how to subject all other beings to Him. He has power over all." (*TPJS* 288, 217; *HC* 5: 392; Abraham 3:18–19). [So "the Eternal God of all other Gods"] (D&C 121:32) saw proper to ***institute laws*** for [the benefit of] those who were in [a] less[er state of] intelligence, whereby the rest [of the spirits] could have a privilege to advance like Himself — that they might have one glory [added] upon another (Abraham 3:26) [and] be exalted with Himself in all that knowledge, power and glory. And so ["the Head God brought forth the Gods in the grand council" (*TPJS* 348) and] took [matters] in hand [in order] ***to save the world of spirits***.

This is good doctrine — it tastes good! You say honey is sweet and so do I. I can also taste the principles [and] spirit of *Eternal Life* [and] so can you. I know that when I tell you of these things that were given to me by inspiration of the Holy Spirit [and] by the revelations of Jesus Christ — I know [that] you taste it, and I know {that} you believe it. You are bound to receive it as sweet, and I rejoice more and more. ("The King Follet Sermon — A New Amalgamated Text and Doctrinal Commentary", published in *Doctrine of the Priesthood* Vol 11: <April 1994> No. 4). For the four different manuscript accounts from which this amalgamation was created see *WJS* 341, 345–346, 351–352, 359–360)

In accordance with the Prophet's understanding, Intelligence or Spirits could be organized into communities[e] and by the power of procreation they could be organized into families[4, f] but their

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[4]In accordance with the prophet's teachings the spirit or intelligence, has existed throughout eternity as a self-conscious entity, without beginning or end (Abraham 3:18), but this is not to say that it possesses human form as an inate aspect of it's being. Nevertheless through spirit procreation it was possible for it to undergo what might be referred to as a spiritual metamorphasis, wherein it would take upon itself the characterists of human form. The means through which this might be accomplished can be understood in either of two ways. The first being through the spiritual metamorphasis of one intelligence or a master spirit. The other means, and one too which is in keeping with the teachings of President Young is as follows. First we must understand that the Prophet taught that the inate capacity of "Intelligences" varies one from another, and that in the scale of intelligence, there is an infinate variety, ranging from the lowest form of life in existence, to that of the "Eternal God of All other Gods" (Abraham 3:18; D&C 121:32). Bearing this in mind, we will liken our spiritual bodies as they are procreated in Heaven to our physical bodies here on Earth (D&C 77:2).

To begin with our Physical bodies are composed of trillions of cells, each of which forms an individual unit. But these all join together in communities by the Billions to form the different organs etc., until our body is brought together in what appears to be one living entity. Now let us suppose that in our spirit bodies, there is one intelligence to match each cell in our physical body, and that in each case the intelligence was equal to the task or the function of the cell which it is to possess. Thus in the procreation of a spirit being, billions of intelligencies are joined together in a community to form one organ. Over all these, there is one governing intelligence to direct the other lesser intelligencies in the organ, that they might function together as a unit. Finally all the organs are brought together in a body, which as a whole take on the form of a human personage, which is governed by the master organ — the brain, with one great master spirit being placed over the mind, to control the whole body, and who ultimately becomes the outward personality or conscious entity of the spirit personage. This understanding brings perfect harmony between the Scriptures (D&C 77:2; Moses 3:4–5, 7; 6:36, 51) and the teachings of the Prophet Joseph Smith and President Young, for organizing intelligencies into communities does not deny the eternal and self-existent essence of their being.

[e]Abraham 3:22–28 [f]*TPJS* 208; *UPR* 61:1–9, 18; *WJS* 232, 341

personal identity or individuality was sacrosanct or immutable — it could not be created or organized into existence, and neither could it be destroyed or annihilated out of existence.[g] All intelligence had the capacity for both enlargement and regression. Given favorable circumstances a spirit could learn and in unfavorable circumstances it can forget — if placed in Outer Darkness it would commence a decline — it would begin to forget until its knowledge and memory of the past was lost and in this sense it could loose its identity[h] — it would in essence become as a seed without water, in which state it would remain until again brought into favorable circumstances for personal growth. But even in this condition — though it had completely lost its knowledge and memory of the past — still its entity or distinct individuality would remain in tact.[i]

Just as the Prophet's doctrine allowed for the existence of two basic types of substance, his revelations also give us to understand that there exists in the Universe two innate principles which had the capacity to "act for itself", the first being "Intelligence" or "Spirit", and the second being "Truth" or as it might be otherwise expressed, the Eternal Laws of Physics or Science. Except for this, his revelation goes on to explain, there would be no existence.[j] There is however a basic difference in these two principles, for while "Truth" possesses the capacity to "act for itself,"[k] still it lacks the power of volition which is innately possessed by a creative entity or Intelligence. For this reason "Truth" is more accurately described as being eternally consistent and the same, and in this sense it fits nicely with Newtonian physics wherein it is declared that "for every action there is an equal and opposite reaction." This description is in direct contrast to the fundamental characteristic of "Intelligence" or "a Spirit" which is described in the Prophet's teachings as a living entity, that is capable of emotional feelings and creative thought and therefore unpredictable in its actions.

It is through this contrast that we begin to comprehend the basic difference between the two substances. The distinguishing quality

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[g]D&C 93:29 [h]*JD* 3:203; 1:349–353 [i]*JD* 1:118; 8:154; 1:2, 5; D&C 93:29; Abraham 3:18; *TPJS* 350–355 [j]D&C 93:30 [k]D&C 93:30

of Intelligence or Spirit is its capacity to learn — to acquire knowledge and experience emotion, which in turn gives birth to creative thought and the power of creation. In contradistinction to this is the distinguishing quality of the "elements", namely cold Truth as manifest in the eternal laws of physics. Truth in and of itself does not experience emotion — nor can it learn or acquire knowledge — nor is it some substance which can be refined or separated out from the elements — on the contrary, it is the very essence of element itself. According to the Prophet's revelation, if Truth could be separated from the elements, the elements would cease to exist. [l] "Truth" then is an innate property of all element. Indeed it might more accurately be stated that the elements as we observe them are the outward manifestation of "Truth".

As the revelations of the Prophet describe it, both the "elements" and the "Holy Spirit" or "Intelligence" are profuse or omnipresent throughout the immensity of eternal space. In fact, "there is no space in which there is no kingdom and no kingdom in which there is no space."[m] But notwithstanding its omnipresent nature, the Prophet did not conceive of the Holy Spirit to be a fluid. Both his revelations and his discourses are very clear on this point. The Holy Spirit is described as a virtual Sea of Eternal Life — a conglomeration of self-existent living entities, infinite in variety, dimension and capacity.

Herein is the hearts core of the Prophet's mysticism, firmly grounded in the doctrine of the Holy Spirit. The spiritual world with which he was so commonly in communion was not a fluid, but rather, a virtual sea of Intelligences, composed of an infinite variety of eternal or self-existent beings. We can gain an idea of this by close observation of the world in which we live. We look for instance at our skin under the microscope, and we discover a complete jungle of life living upon our flesh — a jungle composed of a greater variety than we would find at the zoo. On the other hand, we ourselves live upon an Earth and share an existence upon it with countless thousands of different species of life. Each of these

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[l]D&C 93:30 [m]D&C 88:37

animals, from least to greatest is possessed of an eternal spirit, even down to the smallest microscopic plant or animal. But this is only as it were the beginning of our discovery, for according to the teachings of the Prophet, the Earth itself is a living entity,[5] possessed of will, agency, and the capacity to choose. By its own agency or volition it has fulfilled the measure of its creation, and will ultimately be resurrected to a celestial glory along with all other life which has lived accordingly upon it.[n]

If we are to understand the simplicity of the Prophet's doctrine, we must believe that the difference between a living planet such as the one upon which we live and a dead planet, such as some of those observed in outer space — we must believe that the difference between a living and dead planet is the same as the difference between a vibrant living human being and the bodies of the dead which are buried in the grave. One planet is possessed of a spirit entity which animates it with life and the other is devoid of any such spirit, and therefore is without life. Continuing on beyond the bounds of Earth, we discover that endless space is also filled with Holy Spirits of an even larger body "For there is no space in which there is no Kingdom and no Kingdom in which there is no space."[o]

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[5]In an undated letter, written to the editor of the *Deseret News,* Benjamin F. Johnson stated that the Prophet had taught that "The Earth is a living organism," and that "the Tides are caused by its Breathing Pulsations." (*The Historical Writings of Benjamin F. Johnson, the Personal Friend and Confidant of the Prophet Joseph Smith Vol 1*, under date of 7 December 1899)

Ten years after the Prophet's death, on February 12th, 1854, President Young reiterated the same view: "I am inclined at this stage of my remarks to expose my ignorance", he said. "I am not aware that any of the philosophers, or astronomers have told you that the Earth is a living creature and breathes as much as you and I do. It is the breathing of the Earth that causes the ebbing and flowing of the tide, and not the moon as some have vainly supposed." (*TPBY* 3: <12 Feb 1854> 241)

[n]D&C 88:17–20, 25–27 [o]D&C 88:37

GOD IS A SPIRIT

We can readily see from all this that the mystical Universe of the Prophet existed on a grand scale, but now to make some semblance of it all. It was the Prophet's doctrine that the composite whole of these spiritual beings was the very essence of Divinity itself — even God! The perfect formula for the Prophet's Kirtland doctrine is aptly expressed in the Gospel of John wherein it is succinctly stated that "God is a Spirit".[a] To sum the whole idea up as expressed in the 93rd Section — God is a Spirit and "the Elements are His Tabernacle", and "Spirit and Element inseparably connected receive a fullness of Joy."[b] We see then that in the Prophet's mind all that truly lives is God[c] — but "Life" to him was more than simple genetics. Rather than being the essence of life itself, the Prophet would have viewed genetics as the outward manifestation of the actuating power of a Spiritual Being. The essence of Life was not to be found in the flesh, but in the Spirit. True Life was the very essence of Deity — a Self-existent creative Entity — Indeed, Life is the *creator,* not the c*reated!*

But if it was the Prophet's doctrine that Spirit was God, this is not to say that he would worship this spirit as a composite whole as Apostle Orson Pratt so ardently argued.[d] According to a revelation given to the Prophet, this spiritual God existed in distinct "Parts" — there were many "Parts" of God, and each part was a separate and self-existent entity in its own right. Orson Pratt described this revelation in one of his discourses as follows:

> There is one revelation that this people are not generally acquainted with. I think it has never been published, but probably it will be in the Church History. It is given in questions and answers. The first question is, "What is the name of God in the pure language?" The answer says, "Ahman." "What is the name of the Son of God?" Answer, "Son Ahman — the greatest of all the parts of God excepting Ahman." "What is the name of

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[a]John 4:24 [b]D&C 93:33–35 [c]*UPR* 61:5 [d]*JD* 4:267; 11:121

men?" "Sons Ahman," is the answer. "What is the name of angels in the pure language?" "Anglo-man."

This revelation goes on to say that Sons Ahman are the greatest of all the parts of God excepting Son Ahman and Ahman. And that Anglo-man are the greatest of all the parts of God excepting Sons Ahman, Son Ahman, and Ahman, showing that the angels are a little lower than man. (*UPR* 16:1–11; *see also* 61:19)

The Prophet's revelation distinctly declares that the Spirits of Men, Angels, Jesus, and even the personal Spirit of God the Father Himself all form a distinct part of this Spiritual God,[6] but the greater Intelligences or Gods never worshiped the lesser Intelligences or Gods. On the contrary, it was the lesser Intelligences which were to worship the greater Intelligences.[e] Knowledge was power, and he among the spiritual beings who had the greatest knowledge had the greatest power.[f] The Eternal God of all other Gods[g] or Intelligencies was more intelligent than they all[h] and therefore all worship was to be directed through the channel of the Priesthood family to Him.

Orson Pratt's doctrine on the worship of the Omnipresent Spirit is plainly condemned in the Book of Corinthians. As it was expounded by the Prophet Joseph Smith — and as it is emphatically declared in Corinthians, there are Lords many and Gods many[i] — or stated in other terms, there are many Spirits, but there is only one God or one Spirit to us, and that spirit is the God and Father of our Lord Jesus Christ. Our obligations are to Him, and Him alone — He is to be the sole object of our adoration and worship, for He is the

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[6]Anciently not only the Father but all His children were thought of as divine beings or Gods. (Psa. 82:1, 6) It was not until a later period that Jewish apologists were forced to relegate these divine beings to the status of angels in order to bring the loyalistic monotheism of Moses into harmony with the philosophic monotheism of their Greek captors. Indeed, a careful study of the New and Old Testament will reveal that by their doctrine, even the spirit of God within us (that is our own personal spirit which in the beginning came from God <Ecc 12:7>) was thought of as divine.

[e]*JD* 1:258 [f]*HC* 5:392 [g]D&C 121:32 [h]Abraham 3:19; *TPJS* 354 [i]1 Cor. 8:5–6, *TPJS* 370–371

"only God with whom we have to do."[7] Indeed, not all Gods are exalted — some are and others are not, while still others are asleep in Outer Darkness, or outer space, hence, God might be a Spirit, but not all spirits are to be the object of our worship.[8]

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[7]Since the Prophet's death, many of his detractors have challenged his interpretation of the above mentioned passage — their claim being that Paul was alluding to the Heathen Gods and idols, which in reality, rather than being Gods, were only images of stone fashioned by the hands of man. However, a close scrutiny of the New and Old Testaments will reveal that the Prophet's interpretation was in perfect keeping with the understanding of the New and Old Testament writers. The New Testament writers did not catagorically deny the existence of the Gods of other nations, but rather, they were viewed either as subordinate and supportive to Yahweh, or in opposition to Him — in which case they were relegated to the status of demons or devils. This is born out by Paul's reaction to eating food which had been sacrificed to Idols, for rather than denying the existence of foreign deities, he declared them to be Devils (1 Cor. 10:19–22). This is precisely what Jesus did when he designated Baal, whose priests Elijah vanquished, as the Prince of Devils or Beelzubub (*Encyclopedia Judiaca* 4:9; Matt. 10:25; 12:24, 27; Mark 3:22; Luke 11:15, 18–19). Aside from this, the whole foundation for the Prophet's interpretation of 1 Cor. 8 is laid in the book of Deuteronomy where El Elyon divided up the world into 70 different nations and bequeathing each nation to one of his sons. This he did with the exception of Israel whom he maintained as his especial possession thus the other nations were given other gods to worship all of whom were El's sons, but in this Israel was forbidden for Yahweh/El was the only God with whom they were to have to do (*For more on this see* "New Light on the Ancient Hebrew/Christian Doctrine on Deity" printed in *Doctrine of the Priesthood* Vol 8: <January 1991> 38–44; see also "The Father and the Son the Son, the Two Gods of the Old Testament", *Doctrine of the Priesthood* Vol 12: <April 1995> 36–41)

[8]This is what President Young was getting at when he made the following remarks:

"It is supposed by a certain celebrated philosopher that the most minute particles of matter which float in space, in the waters, or that exist in the solid earth, particles which defy the most powerful glasses to reveal them to the vision of finite man, possess a portion of Divinity, a portion of infinite Power, knowledge, Goodness and Truth, and that these qualities are God, and should be worshipped wherever found." "That principle if carried out would place us in a position that when a man got a fulness of the attributes of God they would

have to worship themselves." "I am an infidel to this doctrine. I know the God in whom I believe, and am willing to acknowledge Him before all men.

We have persons in this Church who have preached and published doctrines on the subject of the Deity which are not true. Elder Orson Pratt has written extensively on the doctrines of this Church, and upon this particular doctrine. When he writes and speaks upon subjects with which he is acquainted and understands, he is a very sound reasoner; but when he has written upon matters of which he knows nothing — his own philosophy, which I call vain philosophy — he is wild, uncertain, and contradictory."

"We believe in a Deity who is incorporated — who is a Being of tabernacle, through which the great attributes of His nature are made manifest." "Do we worship . . . attributes? No, we worship God . . . because He is our Father . . . . I was begotten by the God I worship . . . . "

"Did we produce ourselves, and endow ourselves with that Knowledge and Intelligence we now possess? All are ready to acknowledge that we had nothing to do with the origin of our being . . . . . The Life that is within us is a part of an eternity of Life, and is Organized Spirit . . . . . This Intelligence, which might be called Divine Intelligence, is implanted in mortal or human beings . . . . . Who planted it there? He who made us . . . . . we were produced by a superior Power . . . . . There is an Eternity of Life, from which we were composed by the wisdom and skill of supperior Beings . . . . . All [of us have] sprung from the same origin . . . . Adam and Eve are the parents of all pertaining to the flesh, and I would not say that they are not also the parents of our spirits. . . . . [Now] let every man and woman worship their God with all their heart. Let them pay their devotions and sacrifices to Him, the Supreme, and the Author of their existence . . . . . For He is the only wise God, and to Him we own allegiance; to Him we owe our lives. He has brought us forth and taught us all we know. We are not indebted to any other power or God for all our great blessings."

"According to the tenor of the Bible, we believe there are many, very many [Gods] who have entered into power, glory, might, and dominion and are gathering around them thrones . . . . . there are lords many, and gods many; [and all these Gods would possess the same attributes, but] . . . unto us, the inhabitants of this Earth there is but one God with whom we have to do . . . . . you and I have only one God to whom we are accountable, so we will let the rest alone, and search after the one we have to do with; let us seek diligently after Him, the very being who commenced this creation . . . . . There are lords many and Gods many according to the Bible . . . . . but let us turn our attention to the God with which we have to do. I tell you simply, He is our Father; the God and Father of our Lord Jesus Christ, and the Father of our spirits . . . . . He is the Father of all the spirits of the human family."

There are many things which come to light in the face of the Prophet's revelation. Among others, we see firmly grounded in this doctrine, the fundamental understanding upon which the Prophet built his concept of Eternal reality and its beginnings — or shall we say, the beginnings of this and all other Eternal Rounds. It all has its foundation in the eternal reality of self-existent beings — even Gods, who from all eternity, to one degree or another according to circumstances, have had the capacity to learn and to choose, and hence the power of creation. Being more intelligent "the Eternal God of all other Gods"[j,9] had power over other spirits, "for knowl-

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"I tell you the God which you and I worship is a being that was on an earth like this. He has been clothed in mortality the same as we have been and He has had Devils to fight the same as we have had . . . . That God says I am your God and there is none else — let us worship Him and none else. He is the God that we have."

"With all the knowledge and wisdom that are combined in the person of Brother Orson Pratt, still he does not yet know enough to keep his foot out of it, but drowns himself in his own philosophy, every time that he undertakes to treat upon principles that he does not understand. When he was about to leave here for his present mission, he made a solemn promise that he would not meddle with principles which he did not fully understand, but would confine himself to the first principles of the Doctrine of Salvation, such as were preached by Brother Joseph Smith and the Apostles. But the first that we see in his writings, he is dabbling with things that he does not understand; his vain philosophy is no criterion or guide for the Saints in doctrine. According to his philosophy, the devils in hell are composed of and filled with the Holy Spirit, or Holy Ghost, and possess all the knowledge, wisdom, and power of the Gods. If he believes his own doctrine pertaining to the Celestial and other kingdoms, viz., that the devils in hell possess the same power as the Gods, they being opposed to Jesus and his Father, the whole fabric must fall. When I read some of the writings of such pilosophers, they make me think, 'O dear, granny, what a long tail our puss has got.'" ("President Brigham Young's Doctrine on Deity. . .", *Doctrine of the Priesthood* Vol. 5: <February 1988> 171–174)

[9]If we take this scripture at face value, it would lead us to believe that the first body in this eternity was prepared under circumstances similar to the resurrection, and that the Head God received his body in the same manner that the Prophet and Oliver received baptism at the beginning of this dispensation.

[j]D&C 121:32

edge is power".[k] Consequently, the "Head God" saw proper to institute laws for the benefit of those who were in a lesser state of intelligence, that thereby other spirits might have the privilege to advance like Himself."[l] But space is infinite and eternal, and we may safely assume that the same thing is taking place in other heretofore unchartered places in space, for "there is no space in which there is no kingdom and no kingdom in which there is no space."[m] All this notwithstanding, the Kingdom of our God is continually expanding and its borders are being enlarged, as it swallows up other lesser kingdoms, for "knowledge is power, and he who has the greatest knowledge has the greatest power."[n]

THE PROPHET'S CONSISTENCY

Notwithstanding the many arguments to the contrary, it is my firm belief that the Prophet remained true to this ***spiritual doctrine of God*** to the end of his life. There are those who have argued that the Prophet's later emphasis on the Father's possession of a body of flesh and bone is a contradiction to his earlier doctrine that God is a personage of spirit.[a] To these people I issue the following challenge:

> I will pay a thousand dollars to the first person who can produce one statement coming from the Prophet Joseph Smith wherein he states that God the Father was flesh and bone.

The Prophet's affiirmation that the Father possesses a body of flesh and bone does not deny that He is a personage of spirit,[b] any more than the fact that we possess physical bodies denies that we are personages of spirit. Indeed, the same 1833 revelation which declares the elements to be the tabernacle of God,[c] also affirm that mortal man even though possessed of a physical body is still innately a spiritual being.[d] President Young explained this to the Saints in his conference address on October 8th, 1865:

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[k]*HC* 5: <17 May 1843> 392 [l]See note 3 page 8; see also *TPJS* 354 [m]D&C 88:37 [n]*HC* 5:392 [a]*UPR* 5:2 [b]*JD* 18:292 [c]D&C 93:35 [d]D&C 93:33

Speaking of God, he showed that he is a Spirit, but he is [also] a personage of tabernacle — he is a spiritual, resurrected, glorified being. (*Millennial Star* Vol 27: <December 9, 1865> 770)

On November 12th, 1876, Orson Pratt made another similar statement. Consider the following:

From this we can draw the conclusion that God, Our eternal Father, who is a spiritual being, has a body of flesh and bones, the same as his children will have after the resurrection. (*JD* 18:292)

The idea that the Prophet ever taught anything contrary to the doctrine that God the Father was a personage of spirit is entirely an unwarranted assumption. The whole problem here lies with secular historian's who are big on explanations, but completely devoid of *the Gift of Understanding*.[10] Somehow they have failed to comprehend the difference between "being flesh and bone" and "possessing a tabernacle of flesh and bone." It is the debilitating nature inherent in being strictly confined to the tools of their trade — all documents, but no spirit, hence no inspiration, and no understanding. Their difficulty stems from the fact that it was not until the Nauvoo period that the Prophet began to place strong emphasis on a doctrine which was clearly revealed to him even before the Church was organized.

The teaching that God is anthropomorphic or human in form or shape was set forth by the Prophet at least as early as 1829 in the Book of Mormon[e] and the doctrine that God the Father possesses a body or tabernacle and that man was created in the image of said body or tabernacle is declared in unmistakable language in a revelation given to the Prophet in December 1830. Indeed, not only does this revelation declare that God created man in His own likeness and "in the image of his own body", but it also establishes

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[10]This should not surprise us. We should not expect more to come from their ranks, for by their own declaration and the very tools of their trade, the world of the spirit is forever beyond the realm of their profession. Indeed the Scriptures tell us in certain terms, that the things of God are only to be understood by the Spirit of God (1 Cor. 2:11).

[e]Ether 3:6–16; Mosiah 7:27; Alma 18:34; 22:12

a genetic relationship between man's fleshy body and that of God the Father. In other words it states that physical man is the progeny or offspring of God, or stated in other terms, God procreated man in his own likeness, and after the image of His own body:

and a genealogy was kept of ***the children of God***. And this was *the book of the generations of Adam,* saying: In the day that God created man, in the likenss of God made he him; ***In the image of his own body***, male and female, created he them . . . . And Adam lived one hundred and thirty years, and ***begat a son in his own likeness, after his own image***, and called his name Seth. . . . . And . . . Seth . . . begat Enos . . . And Enos . . . begat Cainan. . . and Cainan . . . begat Mahalaleel . . . . And Mahalaleel . . . begat Jared . . . . And Jared . . . begat Enoch . . . . And *this is the genealogy of the sons of Adam*, ***who was the son of God*** (Moses 6:8–22)

What is interesting is that even though we find these Patriarchal concepts of God clearly written in the Prophets early revelations, yet it was not until the Nauvoo period that we find any discussion of them in the Church publicly. The Prophet once stated that he could keep a secret until doomsday,[f] and it is evident from this as well as other examples that he told the truth.

THE TRINITY

We have discovered that in the Prophet's mind, the Holy Spirit or Holy Ghost might be any one of unnumbered millions of righteous Holy Spirits, Ghosts, or Intelligences,[11] but let us now focus our attention on three very special Holy Spirits[a] — namely the

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[11]Were it not so the Holy Ghost could not fulfil his mission to the millions and even billions of people on Earth. What after all is to happen on occasions like the day of Pentecost when the Holy Ghost descends upon hundreds of different individuals all at the same time. Not only this but each of us are directed to so live that we may have the Holy Ghost as our constant companion. Surely the sheer magnitude of the work demands that there be many Holy Spirits or Ghosts, with different Spirits being assigned to different individuals at the time the recipient receives the Laying on of hands.

[f]*WJS* 81 [a]*TPBY* 3:237

Trinity — not the trinity of creation which according to the temple ceremony was Eloheim, Jehovah and Michael, but rather the Godhead Trinity — the Father, the Son and the Holy Ghost.

The remarks which I will make, are founded in New Testament theology, as also in the Nauvoo Doctrine of the Prophet, but regrettably, time is too short to allow me to develop the New Testament connection. Briefly stated, the Prophet's teachings strongly suggest that he believed the Trinity consisted of three distinct personages who were chosen and foreordained in the Grand Council of Heaven to come down upon this Earth and to inhabit it. Each member of the Trinity was to serve as the distinctive head of a special dispensation which he would introduce upon Earth. In accordance with this, each of these three Gods or Spirits was given a special name-title by which his work and calling would be known or understood among men. In other words their title was to designate the function of their office to the future world. For example, God the First is called the Father and Creator. His designation as Creator stems from the fact that he created this Earth and prepared it as a habitation for his own children to dwell upon in the flesh.[b] In like manner, His title as Father relates to the fact that He is the physical father of all the inhabitants of the Earth[c] or "the Father of all living." Indeed it was His calling to descend to the new made world and to inhabit it as the head of the first dispensation, and to begin the generation of His own children upon it by the power of procreation. Hence His designation in the scriptures as God the Father.

Again, God the Second is called the Son and Redeemer. He was foreordained to make his appearance upon Earth in the meridian of time as the head of the sixth dispensation. He is dubbed the Son because of his divine birth as the Son of God,[d] the "Only Begotten of the Father"[e] in His divinity.[f] His title as Redeemer and Savior comes from the fact that his mission was to come down on Earth and give his life as a blood offering and sacrifice for the sins of the World.

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[b]John 5:17 [c]Acts 17:27–29 [d]Luke 1:32–35 [e]John 1:14 [f]*UPR* 75:32–33

Finally, God the Third is called the Holy Ghost and the Witness or Testator. His title as Holy Ghost stems from his calling which was to commence with the advent of Adam and to continue till the beginning of the 7th dispensation, at which time he would make his mortal appearance on Earth. His mission was to serve as a Ministering Spirit, to bear witness of the Father and the Son and to lead worthy recipients into all "Light" and "Truth". Not only so, but he also stood as Head or Master Spirit over all other spirits who were called to the same ministry. His mission in the flesh would commence in the Seventh and last dispensation, over which he was foreordained to preside. Through his ministry the fulness of the Gospel would be restored and the foundation for the Millennial Kingdom established. As the Witness and Testator he would bear witness not only of the Son, but also of the Father and through his testimony the knowledge of God would ultimately cover the Earth. For this reason he would be hated and despised and rejected of men which would end in the culmination of his own death, wherein he would seal his testimony with his blood as a Witness and Testator unto all nations.

This whole concept as set forth and enlarged upon above, is strongly suggested in an undated statement which was made by the Prophet during the early Nauvoo period, wherein he stated that:

> [An] Everlasting Covenant was made between three personages before the organization of this Earth, *and relates to their dispensation of things to men on the Earth*; these [three] personages, according to Abraham's record, are called God the First, the Creator; God the Second, the Redeemer; and God the Third, the Witness or Testator. (*TPJS* 190)

GOD THE FATHER — FATHER ADAM

As you may have noticed, much of what I have said bears a strong relationship to the Adam-God doctrine as it was taught during the administration of President Young. My reason for bringing it up here is because it is basic to my thesis. If it cannot be demonstrated that the Father once inhabited this Earth,[a] considerable

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[a]Moses 7:59–60

damage is done to the construction which I have placed upon the above statement.

On at least three different occasions President Young testified that the Prophet Joseph Smith had said that "Adam was our Father and Our God"[12] But notwithstanding President Young's affirmation, to date so-called "objective" scholars have been at a loss for evidence to substantiate such an assertion. Unfortunately, the work of these "Scholars" is flawed with imperception, for there is much of consequence in the Prophet's teachings that they have failed to recognize. Not only so, but there were also others who testified to having heard the Prophet teach the doctrine.

Among the opponents of Adam-God there were none who attacked it more aggressively than did the Reorganized Church. It was their position that the doctrine was an "idolatrous" innovation which came from the mind of President Young. In responding to this criticism, Helen Mar Whitney, who was one of the Prophet's plural wives, stated that "Brigham Young did not happen to be the author of this doctrine." In order to substantiate her assertion, she quoted from several of the Prophet's Nauvoo discourses, some of which she had copied from the diary of William Clayton when a young girl. In concluding she remarked that if the Prophet's son (i.e. Joseph Smith III) "feels it his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall only regret it for his own and his father's sake."[b]

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[12]On April 4th, 1860 he stated that "it was Joseph's doctrine that Adam was God. &c. . . . . God comes to earth and eats and partakes of fruit.

"Joseph could not reveal what was revealed to him, and if Joseph had it revealed, he was not told to reveal it." (Minutes of Meeting, April 4th, 1860 published in *The Office Journal of President Brigham Young 1858–1863,* Appendix B) Again on December 16th, 1867, he said that "Adam was Michael the Archangel and he was the Father of Jesus Christ and was our God and that Joseph taught this principle." (*Wilford Woodruff's Journal* Vol 6: <16 Dec 1867> 381) Again one year before his death, on May 14th, 1876, he stated that "Joseph said that Adam was our Father and God, and himself [i.e. Joseph], being a leader, he too was their god." (*TPBY* 6:5/14/76; see also *TPJS* 363)

[b]*Plural Marriage as Taught by the Prophet Joseph* 30–37

On the 15th of April 1842, the Prophet Joseph Smith published an editorial in the *Times and Seasons* wherein he emphatically declared that God looked upon the children of the human race as his offspring. The significance of this statement when considered in light of President Young's claim that the Prophet taught the Adam-God doctrine cannot be denied:

> the great parent of the universe looks upon the whole of the human family with *a fatherly care,* and *paternal regard;* he views them as ***his offspring;*** (*Times and Seasons* Vol 3: <15 April 1842> 759; see also *HC* 4:595; also *TPJS* 218)

Evidence that this statement was intended to be understood in the most literal sense, is given by Benjamin F. Johnson, who was a close personal friend and confidant of the Prophet. The following statement was written by him in 1903, in response to queries from the office of the First Presidency, regarding early doctrinal teachings of the Church:

> In teaching us the 'Fatherhood of God and the Brotherhood of Man", we could begin to see why we should "Love God supremely and our brother as ourselves" — He taught us that *God was* ***the great head of human procreation*** — [that God] was really and truly ***the Father*** *of [both] our spirits* ***and our bodies*** [and] that we were but ***Parts of a great whole*** (*UPR* 61: <April—October 1903> 17–19)

The Prophet touched upon this same subject in one of his last public discourses — it was only two weeks before his death.[13] He was being attacked by apostates who had accused him of being a

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[13]It would also appear that he touched upon it in his King Follett speech two months before, but regrettably not all of his remarks were written down. The published account in the *History of the Church* records the Prophet as saying that "God himself, the Father of us all, dwelt on an earth, the same as Jesus Christ himself did". (*TPJS* 346) Unfortunately this speech was not recorded verbatim, and a parallel study of the four existent accounts reveal that the above statement was not fully reported. In 1888, Joseph E. Taylor referred to the same statement, but quoted it somewhat differently, saying that "God Himself, the Father of us all, dwelt on ***our*** earth the same as Jesus Christ himself did." (*The Deseret Weekly*, Vol 38: <29 Dec 1888>19–21)

Fallen Prophet" for introducing "damnedable practices" and "doctrines of Devils" into the Church. Among the "false" doctrines which he was accused of teaching was the "plurality of Gods." In defense of his teachings, the Prophet argued from Revelations chapter 1 verse 6 that God the Father of Jesus had a Father — and consequently that God the Father was a Son before he became a Father. He also stated that God the Father obtained His physical body in the same manner that we obtained ours, and in the same manner that our children obtained theirs, and that such was an Eternal Law, with things on Earth being in the likeness of things which are in Heaven.[c] "If Jesus Christ was the Son of God", he argued "and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He [that is the father of God our Father] had a father also."[d]

In affirming that the above statement was not only intended to apply to the Gods in Heaven, but also to the beginnings of man here on Earth, we are only stating the obvious, for in continuing, the Prophet posed the following question:

> Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He [i.e. God the Father] had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it. (*TPJS* 373)

If we are to follow the Prophet's logic, we must believe that even Father Adam must have once been a son, and as such been born of a father and mother. Indeed, if God was "the great head of human procreation" not only in the "spirit" but also in the "flesh"[e] it could not be otherwise. But then how are we to understand the creation of Adam from the "dust of the earth" as it is recorded in the book of Genesis? Our answer is found in the Prophet's December 1830 revelation. Indeed, the same revelation which declares that God

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[c]D&C 77:2 [d]*TPJS* 373 [e]See text above note 11

created man "in the image of His own body" and that Adam "was the son of God"[f] also explains the creation of man "from the dust of the earth" in terms of a typical mortal birth. Adam was instructed of the Lord that he should teach his children:

That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were born into the world by *water, and blood, and the spirit,* which I have made, and *so became of dust a living soul,*[14] even so ye must be born again into the Kingdom of Heaven . . . . (Moses 6:59)

But if it was the Prophet's understanding that Adam was born of "water and blood and spirit and so became of dust a living soul," that is not to say that it was his belief that Adam was born of mortal parents here on Earth. According to the testimony of Anson Call the

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[14]A close examination will reveal that this interpretation of the creation of man "from the dust of the earth" is in strict keeping with the Biblical text. Indeed the following verse which is often quoted at funerals is only one of many other similar statements to be found in the Bible:

Man hath no preeminence above a beast . . . *all are of the dust,* and *all turn to dust again.* (Ecc. 3:19–21)

Then shall the *dust return to the earth* as it was: and the *spirit* shall return unto God who gave it. (Ecc. 12:7)

In concluding, the idea that Adam was created from "dust" does not prove that he was not born, any more than it proves that we were not. Even the New Testament itself would give us the same understanding as that which we have found in Moses. The Gospel of Luke, for example, in tracing the lineage of Jesus back through his step father Joseph ends his genealogy in the following words:

Which was the son of Enos, which was the son of Seth, which was the son of *Adam, which was the son of God.* (Luke 3:38)

Again the Book of Acts, which originally formed an appendage to the Gospel of Luke states the following:

For in him we live, and move, and have our being; as certain also of your own poets have said, *For we are also his offspring. Forasmuch then as we are the offspring of God,* we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. (Acts 17:28–29)

[f]Moses 6:8–9, 22

Prophet taught that "Adam came from another planet [as] an immortalized being," and when he came here "he brought his wife, Eve with him":

On one occasion when Brother Joseph (Smith) was cutting wood there came to him some brethren and I was among them. We said "Brother Joseph we have some questions to ask, and we will cut your wood while you answer them!" "All right," said Joseph, and we went into the house. Joseph place[d] his arms across his knees, bent over as if in meditation, and then said, "Now for your questions."

We said to him: "What about the creation of the world — How was it inhabited?" Joseph answered and said: . . . . . .

"now regarding Adam: He came here from another planet [as] *an immortalized being* and *brought his wife, Eve, with him,* and by eating of the fruits of this earth became subject to death and decay and he became of the earth, earthly, was made mortal and subject to death." (An 1877 statement of Anson Call, preserved by John M. Whitaker; John M. Whitaker Papers, Special Collections, University of Utah Library, Salt Lake City, Utah)

THE SECRET DOCTRINE OF THE HOLY ORDER

With all sources being duly considered, the hard evidence that the Adam-God doctrine was taught at Nauvoo, comes from the Holy Order and Endowment Ceremony which was secretly revealed by the Prophet in May of 1842.[a] Indeed, the essence of this doctrine still remains as an integral part of the Endowment. Therein the Prophet plainly taught that Adam, as preexistent Michael held the Keys of this Universe — even before the creation of this earth,[b] and that He came to this world from another planet as an "Immortalized Being" and Created this Earth. This is all acted out in ceremony where Michael assumes the primary task of creation under the direction of his Father and Grandfather God. It is in this act that Michael fulfills His role as God the Creator. Following the Creation, Michael makes His descent to the new world as fallen Adam, who enters into the Garden of Eden *for a day of rest*. The knowledge of his illustrious

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[a] *TPJS* 237; *The Return* 2:252, 298, 301–302, 347–348 [b] *TPJS* 157

past is taken from him, and ultimately he takes upon himself mortality by innocently eating the Forbidden Fruit. Finally after being expelled from the Garden, he gives birth to a numerous host and becomes the Father of all living. All this he does in order to bring His children into a probationary state, that they might be prepared for exaltation in a future existence — in other words, "Adam Fell that man might be, and men are that they might have joy."[c]

What is equally significant is the role that we play as we go through the Endowment — the Man goes through as Adam and the Woman goes through as Eve.[15] The understanding here is that if we remain true and faithful to our covenants, we will be called forth in the resurrection of the just, and receive the same privilege and honor which Adam and Eve did. Heber C. Kimball explained this in a meeting with the Holy Order on December 21st, 1845. "We have been taken as it were from the Earth, and have traveled until we have entered the Celestial Kingdom" he said, "and what is it all for?":

It is to personify Adam! And you discover that our God is like one of us, for he created us in His own image. Every man that ever came upon this Earth, or any other earth will take the course we have taken. (*TPBY* 1:12/21/45)

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[15]The earliest expose to be published on the Endowment was printed by the *War Saw Signal* on April 14th, 1846. Even though it does not specifically state that the neophytes go through as Adam and Eve, for those who are familiar with the ceremony, they will realize that it suggests it. The next publication on the endowment was prepared for printing at least by June 5th, 1847. This account was much more complete, and directly states that in the ceremony the man and his wife personify Adam and Eve. Between 1847 and the 1860s this expose went through a series of many publications, with more details being added into the later editions. The title was often changed, but the authors name was consistently represented to be Increase McGee Van Dusen and Maria his wife. The first publication was titled: "The Mormon Endowment; a Secret Drama, or conspiracy, in the Nauvoo Temple in 1846". It was published in Syracuse, New York, by N. M. D. Lathrop, printer, in 1847. For this and other exposes of the endowment, see the A. C. Lambert Collection, boxes 24, 25, and 26, Western Americana, University of Utah Library, Salt Lake City, Utah.

[c]2 Nephi 2:25

In other words we personify Adam and Eve in the Endowment as a showing that we will some day be as they are and do all that they have done. Thus Adam is a title signifying the first man, and Eve is a title signifying the first woman on every world. There were Adams and Eves on other worlds before the creation of this earth,[16] and those who are faithful to their covenants will yet stand in like manner as Adams and Eves to future creations. As President Young expressed it a week later in another meeting of the Holy Order:

> In the first place the name of the man is given — a New name "Adam", signifying the first man or "Eve" the first woman. The name that was given to Adam was more ancient than he was — it was the name of a man long before him who enjoyed the Priesthood. The name "Adam" was given him because he was the first man — but his New Name pertained to the Holy Priesthood and as I before stated is more ancient than he was. (*TPBY* 1:12/28/45)

Thus every man who is faithful to his covenants will become an Adam and every faithful woman will become an Eve to a future world. As such they will go off in space as resurrected Gods, create a world and then people it with their own offspring. The fact that this was the doctrine being taught in the Endowment ceremony during the Prophet's lifetime is born out by a poem which was printed on

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[16]The Prophet's brother Hyrum was another who taught that there would be an Adam on every earth. Only two weeks before his death, on June 9th, 1844, he made the following statement: "if there are meny worlds then there must be meny gods, for every Star that we see is a world and is inhabited the same as this world is peopled. The Sun & Moon is inhabited & the Stars & (Jesus Christ is the light of the Sun, etc.) The Stars are inhabited the same as this Earth. But [m]eny of them are larger then this Earth, & meny that we cannot see without a telliscope are larger then this Earth. They are under the same order as this Earth is undergoing & undergoing the same change. There was & is a first man Adam and also a Saviour in the Meredien of times, the same computing times and all things in order. Meny things are to be considered that will bring knowledg[e] to our understanding, but the foolish understand not these things for this world was pat[t]ern[e]d after the former world or after Mansions above. ("George Laub's Nauvoo Journal", published in *BYU Studies*, Vol 18: <Winter 1978> 177)

February 7th, 1844, nearly 5 months before the Prophet's death. The poem was written as an expose with the intent to reveal the secret teachings of the Prophet to the inner circle — the Holy Order:

The narrow gate did well enough
When Peter, James and John,
Did lead the Saints on Zion-ward,
In Single File along:
When bachelors, like good old Paul,
Could win the glorious prize,
And maids, without a marriage-rite,
Reach "mansions in the skies."

But we have other teaching now,
Of greater glories far;
How a single glory's nothing more
Than some lone twinkling star.
A twofold glory's like the moon,
That shines so bright at night,
Reflecting from her gracious Lord,
Whatever he thinks right.

A tenfold glory, that's the prize!
Without it you're undone!
But with it you will shine as bright,
As the bright shining sun.
There you may shine like mighty Gods,
Creating worlds so fair,
At least a world for every wife
That you take with you there.
(*The Warsaw Message* 2/7/44; see also
HC Vol 6: <7 Feb 1844> 210)

The similarities between the ideas expressed in this poem at the early date of February 1844 and the Prophet's statement to Anson Call cannot be denied: "Now regarding Adam" he said, "He came here *from another planet an immortalized being and brought His wife, Eve, with Him."* Again consider the following statement made by President Young years later, on August 25, 1867:

We had a history this morning of the great celebration of the first marriage that took place on this Earth. I have been trying to find an account of the ceremony. I can find nothing more than that the Lord presented the woman to the man, saying this is bone of thy bone, and flesh of thy flesh. (Gen. 2:24) I cannot find any account of a ceremony, the Lord gave the woman to the man, this is all the ceremony that I can find . . . . . As to the great wedding brother Orson has been telling us about, [it] is nothing more or less than this — Adam's Father came to Him saying, "Here is the wife you have had so long. Now you are going to have *one wife to take with you to yonder Earth,* and if any of your other wives ever go to an earth to become *the mother of all Living,* to become an Eve, it will be *to another earth* not to that one. She is called Eve because she is the Mother of all Living, and she is the queen of that Earth." Adam is the Lord of the Earth and the *Father of all Living* on this Earth, as Eve is the Mother of all Living on this Earth. (TPBY 6:8/25/67)

THE ANCIENT OF DAYS

There is one other factor which would argue hard for the idea that the Prophet did believe that Adam is God the Father. Indeed, the essential foundation for the doctrine is layed right in his own revelations. Some time between 1830 and 1833 it was revealed to the Prophet that the "Ancient of Days" was a title which properly belonged to the 930 year old patriarch of the human race — Father Adam![a,] [17] Years later he beautifully expressed his belief on this matter in a conference address which he delivered during the early Nauvoo period:

The Priesthood was first given to Adam; he obtained the first Presidency, and held the keys of it from generation to generation. He obtained it *in*

[17]The earliest publication of the revelation found in Section 27 of the Doctrine and Covenants did not contain any reference to Adam being the Ancient of Days. It was amended to read as it presently does in the 1835 edition of the Doctrine and Covenants.

[a]D&C 27:11

the Creation, before the world was formed, as in Genesis 1:26, 27, 28.[18] He is Michael the Archangel, spoken of in the Scriptures. . . . .

The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The Keys have to be brought from Heaven whenever the Gospel is sent. When they are revealed from Heaven, *it is by Adam's authority.*

Daniel in his seventh chapter speaks of the ***Ancient of Days****; he means the oldest man,* ***our Father Adam, Michael,*** he will call his children together and hold a council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and ***presides over the spirits of all men***, and all that have had the Keys must stand before him in this grand council. This may take place before some of us leave this state of action. *The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ,*[b] that which was delivered to him as *holding* ***the Keys of the Universe****,* but retains his standing **AS HEAD OF THE HUMAN FAMILY**. (*TPJS* 157)

The Prophet makes a number of significant statements here. First he says that Adam "obtained" the "Priesthood", the "first Presidency" and "keys" "in the Creation, *before the world was formed,* ***as in Genesis 1:26, 27, 28****"*. What is important to realize here is that he identifies the first chapter of Genesis as the Spirit Creation, for he says that the creation of man as described in Genesis 1:26–28 was before the world was, hence Adam obtained the Priesthood", the "first Presidency" and the "Keys" in the Spirit Creation.[19] Later in the same discourse, the Prophet makes another affirmation of this same doctrine:

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[18]The Prophet's allusion to the creation of man in Genesis chapter 1, verses 26, 27, 28 as being before the world was formed would show that he understood the creation account given in chapter 1 to be a spiritual creation. For more on this see also Moses 3:4–5; 6:36; Ether 3:15–16; *WJS* 232, 341.

[b]Dan. 7:13–14; D&C 116

[19]This whole doctrine is in perfect harmony with an early revelation which the Prophet received in the Fall of 1830, wherein the Creation as given in Genesis Chapter one is indeed declared to be the spirit creation. Consider the following:

And now, behold, I say unto you, that these are the generations of the heaven and of the earth, when they were created, in the day thatI, the Lord God, made the heaven and the earth, And every plant of the field before it was in the earth, and

The Father called all spirits before him at the creation of Man & organized them. He (Adam) is the head, and was told to multiply. The Keys were given to him, and by him to others & he will have to give an account of his Stewardship, & they to him. . . . . He (Adam) is the Father of the human family & presides over the Spirits of all men (*WJS* 9)

Not only does the Prophet state that Michael/Adam "presides over the spirits of all men", but in continuing, he teaches that he holds ***"the keys of the Universe"*** which geographically speaking, takes in a great deal more territory than just this Earth. Surely the Prophet is here describing the dominion of a God — and that the God of whom he speaks is *"the Father"* is obvious from the whole context of his statement, for even though Michael/Adam delivers up his stewardship to Christ, still he "retains his standing as head of the Human family". But of all the Prophet's remarks, perhaps the most significant is his identification of Michael/Adam with the Ancient of Days. What is significant here is that nearly all biblical exegesis equate the "Ancient of Days" with God the Father. Adam Clarke, who was a Methodist minister, and Hebrew Scholar wrote a commentary on the Bible in the late 1700s, which has since become a highly respected classic — not only so, but his commentary was also used by the Prophet. Therein he states that the "Ancient of Days" is *"God Almighty,"* adding that "this is the only place in the sacred writings *where God the Father is represented in human form."*[c] The Catholic Encyclopedia says that the Ancient of Days is *"a name given to God* by the Prophet Daniel," and then explains that, *"It is from these descriptions of the Almighty that Christian art derived its general manner of representing the first person of the Holy Trinity*."[d] Eerdman's Commentary of the Bible, states

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every herb of the field before it grew. For I, the Lord God, created all things, of which I have spoken, spiritually, before they were naturally upon the face of the earth. For I, the Lord God, had not caused it to rain upon the face of the earth. And I, the Lord God, had created all the children of men; and not yet a man to till the ground; for in heaven created I them; and there was not yet flesh upon the earth, neither in the water, neither in the air;" (Moses 3:4–5; see also Moses 3:7; 6:36, 51)

[c]*Adam Clarke's Commentary of the Bible,* Daniel 7:9 [d]*The Catholic Encyclopedia,* 1907 edition, Vol, 1:463

that "the Ancient of Days" is the description given by Daniel, who pictures God on His throne of judgment, judging the great world empires." It then goes on to explain that this title "alternates with the title 'Most High' (verses 18, 22, 25, 27)"[e] which interestingly is recognized by most scholars today as one of the two most used titles for El, who was the Father God of ancient Israel. *The Anchor Bible* states that "ancient Israel had long envisaged Yahweh as the divine judge enthroned in the assembly of his angels" and then speaking directly of the Ancient of Days it goes on to say that even though "God" is not "explicitly mentioned by name," yet "every reader would at once recognize as God 'the Ancient One' who presides at this celestial tribunal." In continuing it says that "the term 'the Ancient One' as used of God, though not found in older biblical literature is partly based on the . . . popular notion of God as an old man."[f] *The Jewish Encyclopedia* claims that the "Ancient of Days" is "*A poetical epithet for God,*" and then states that the author of Daniel uses this title to describe "the venerable character of the being *whose name the author hesitates to mention."*[g] *Zondervan's Pictorial Encyclopedia of the Bible,* observes that "This expression occurs only in Daniel 7:9, l3, 22. 'Ancient' renders an adjective. . . . Hence the adjective, connected with the emphatic absolute plural of 'day,' *means advanced (with regard to) the days, that is, very aged."* It goes on to affirm that, "It is an *elegant Semitic expression to designate an old man"* and then adds that "Although the passage does not directly say so, the numerous commentators unite to take it at once to be *a euphemistic term for God."*[h] Herbert Lockyer, in his Book "*All the Divine Names and Titles in the Bible"* wrote that: "The Hebrew word used here (i.e. Dan 7:9, l3, 22) for Ancient means *advanced, that is, in age; hence old, aged*, and used in connection with God it is not meant to suggest the existence of God from eternity. What was uppermost in Daniel's mind was *the venerable appearance of* ***old age***. Thus, *literally, the phrase 'Ancient*

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[e]*Eerdman's Commentary of the Bible* 480 [f]*The Anchor Bible,* Vol. 23:217–218 [g]*The Jewish Encyclopedia,* Vol. 1:57l–572 [h]*The Zondervan Pictorial Encyclopedia of the Bible,* Vol. l:l56

of Days' implies 'a very aged man' — The attribute of age pressing the majestic figure of the Judge. 'God. . . abideth of old' (Psalms 55:l9)." Since Lockyer has difficulty conceiving of God in human form, he continues by quoting from another scholar who states that: "What Daniel sees is not the eternal God Himself, *but an aged man, in whose dignified and impressive form God reveals Himself."*[i]

These statements cannot help but find common ground in the proclamation of President Young which he made in a general priesthood conference on the evening of April 9th, 1852:

> Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body,* and brought Eve, *one of his wives,* with him. He helped to make and organize this world, He is MICHAEL, *the Archangel,* the ANCIENT OF DAYS! about whom holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*. Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later.* (*TPBY* 3:92–93)

In closing this argument, in the past many have held to the view that the Adam-God doctrine was never taught until the eventful night when President Young gave the above speech. However in the event that their opinions have not already been corrected, they will be by what follows. You will remember that in the Gospel of Matthew Jesus taught his disciples saying, "and call no man your father upon the Earth: for one is your Father which is in heaven."[j] On February 16th, 1847, less than 3 years after the death of the Prophet, President Young made the following allusion to this scripture when speaking to his adopted family:

> I have a request to make of my family and that is that they (especially old persons) omit calling me father. Call me Brother Brigham. I shall feel better when you do for I do not consider that I am worthy of that appellation. ***Father in the P[riesthood] implies the Great Head.*** *The term would be proper to* ***Father Adam****. Jesus had reference to the same thing when he told his disciples not to call any man on earth their father for* ***their Father was in heaven***. (TPBY 1:2/16/47)

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[i] *All the Divine Names and Titles in the Bible* 74 [j] Matt 23:9

Wilford Woodruff who was also present, recorded the same statement in his journal almost verbatim. It is possible that he obtained the report of this speech from John D. Lee, or vice versa. However, Willard Richards, who took a brief note of the meeting, reported it somewhat differently:

I want to stop you calling me father Young. In the Priesthood, *the term properly applies to Father Adam, and to our father in heaven*. (Willard Richards diary, February 16th, 1847)

THE WITNESS OR TESTATOR

Passing on now to the third member of the Trinity, bear in mind the Prophet's doctrine that, "the Holy Ghost is a personage, and is in the form of a personage" (*TPJS* 276; see also D & C 130:22). Again, as we have seen, in an earlier statement the Prophet, designated the Holy Ghost as the "Witness or Testator." Remember also that he stated that an Everlasting Covenant was made between the three members of the Trinity which designated them in their office as "Creator," "Redeemer" and "*Witness or Testator*," and that said covenant related to "*their dispensation of things to men on the Earth*." This strongly suggests that the Holy Ghost would enter into his probationary state or mortal life in the last or seventh dispensation.[20] That this is so is affirmed by the Prophet in a speech which he delivered on August 27th, 1843, wherein he said that:

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[20]When it is remembered that there is more than one spirit personage acting in the capacity of the Holy Ghost, then the problem with the Third member of the Trinity tabernacling in the flesh in the 7th dispensation is done away with, as there are still other spirits left behind to carry on the work of the Holy Ghost. This is what the Prophet was getting at when on June 16th, 1844, he said that "the Holy Ghost [i.e. the spirit who presently acts in that capacity] is yet a spiritual body and waiting to take to himself a body". (*WJS* 382) The Prophet is not here referring to the particular Spirit who was the third member of the Trinity, but he speaks in general terms with reference to those spirits who were left behind to fulfill the work and who would yet be under the necessity of taking bodies, in order to continue on in their own progression.

the Holy Ghost is now in a state of Probation which if he should perform in righteousness he may pass through the same or a similar course of things that the Son has.[21] (*WJS* 245)

Eight months later the Prophet made a speech wherein he inferred on several occasions that he was the Holy Ghost: "Oh, ye lawyers, ye doctors, and ye priests, who have persecuted me, I want to let you know that the Holy Ghost knows something as well as you do."[a] Continuing on he said: "I am learned, and I know more than all the world put together — *the Holy Ghost does, anyhow,*[b] *and if the Holy Ghost in me* com[prehends] more than all the world, *I will associate myself with it."*[c] Then speaking of apostates who wanted to take his life he warned them: "that those who sin against the Holy Ghost cannot be forgiven in this world or in the world to come."[d] In concluding he lamented:

You don't know me
— [you do not know who I am and] you never will —
You never knew my heart
no man knows my history
— [I have not revealed who I am] —
I cannot do it — I shall never undertake [it
— if I did "you would call it blasphemy
and there are men upon this stand
who would want to take my life."]

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[21]This statement would infer that the Holy Ghost would pass through more than one mortality — one as the witness or testator , and a second time on another earth as a savior. This may very well be what Pres. Young had in mind when he said that Jesus had one time received a mortal body before his incarnation here on Earth (*see* Minutes of 5 April 1860 meeting with the quorum of the Twelve, published in *The Office Journal of President Brigham Young 1858—1863 BooK D*, appendix C; see also: "The King Follett Discourse Given By the Prophet Joseph Smith — A New Amalgamation and Doctrinal Commentary", published in *Doctrine of the Priesthood* Vol <April 1994> footnote k†)

[a]*TPJS* 348 [b]D&C 42:17 [c]"The King Follett Discourse Given by the Prophet Joseph Smith — A New Amalgamation and Doctrinal Commentary", *Doctrine of the Priesthood* Vol 11: <April 1994> No. 4; see also *TPJS* 350 [d]*TPJS* 361

— I don't blame you for not believing my history —
if I had not experienced what I have
I should not have known [or] believed it myself.

— I never did harm any man since I have been born in the world —
my voice is always for peace
— I cannot lay down until my work is finished —
I never think evil
nor think anything to the harm of my fellow man

when I am called [forth] at the Trump {of the Archangel}
and weighed in the balance
you will {all} know me then
(*Doctrine of the Priesthood*
Vol 11: <April 1994> No 4)

If these statements were somewhat ambiguous, a month later he made other statements which were much more direct and to the point. The doctrine which he had been compelled to teach led many in high places to loose confidence in him as a prophet. In the wake of their apostasy they began to claim that he was fallen. In making his defense, the Prophet began by quoting from a Prophecy in the Gospel of Matthew, which told of a special *Witness* who had been foreordained in the Grand Council of Heaven to come down on Earth as the head of the Seventh dispensation:[e]

The Savior said when these tribulations should take place [that the Keys of the Priesthood] . . . should be committed to a man who should be *a Witness over the whole world:* the Keys of Knowledge, Power and Revelations should be revealed *to a Witness who should hold the testimony to the world*. It has always been my province to dig up hidden mysteries — new things for my hearers. Just at the time when some men think that I have no right to the Keys of the Priesthood — just at that time I have the greatest right. . . . .

All the testimony is that the Lord in the last days would commit the Keys of the Priesthood *to a Witness over all people*. Has the Gospel of the kingdom commenced in the last days? And will God take it from the man until He takes him Himself? I have read it precisely as the words

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[e] *WJS* 370

flowed from the lips of Jesus Christ. . . . . Woe, woe be to that man or set of men who lift up their hands against *God and His Witness* in these last days. (*TPJS* 364–365)

Undoubtedlly, the Prophet is here identifying himself as the "Witness" who was to come down on Earth to lead the Seventh dispensation. At other times he is identified as the Testator.

It is evident from the manuscripts that this discourse was not fully reported. In this regard, the remarks of Joseph Fielding, who was one of the Saints who heard this speech are significant:

On Sunday the 13th of May Joseph Spoke on the Gospel of the Kingdom . . . I never felt more delighted with his Discourse than at this time, It put me in mind of Herod, when they said at his oration It is the voice of a God and not of a man, (Acts 12:20–23) The circumstances were widely different (*BYU Studies* Vol 19: <Winter 1979> 148)

Mary E. Lightner spoke of an occasion when the Prophet stated that he had asked the Lord to take him out of this world:

I have to seal my testimony to this generation with my blood. I have to do it for this work will never progress until I am gone**,** for the testimony is of no force *until the Testator is dead*. People little know ***who I am*** when they talk about me, and they never will know until they see me weighed in the balance in the Kingdom of God; *Then they will know* ***who I am,*** and see me as I am. *I dare not tell them and they do not know me*. ("Remarks by Sister Mary E. Lightner . . . [at] B.Y.U. [on] April 14, 1905", Special Collections, BYU Library, Provo, Ut; see also *They Knew the Prophet* 26–27)

Heber C. Kimball testified to another similar statement which he heard the Prophet make:

Would to God, brethren, I could tell you who I am! . . . . But you would call it blasphemy, and there are men upon this stand who would want to take my life. (*Life of Heber C. Kimball,* <1888 edition> 333)

The powerful implication of these statements is only further complimented when one recognizes the striking parallels between them and the words which Jesus spoke to the unbelieving Jews:

Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? *If thou be the Christ,* tell us plainly. Jesus answered them, I told you, and ye believed not . . . because ye are not of my sheep . . . . . Then the Jews took stones again to stone him. Jesus answered them, Many good works have I shewed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for ***blasphemy****; and because that thou,* ***being a man****,* ***makest thyself God****.* (John 10:23–28, 31–36)

The obvious implication of the Prophet's many statements cannot be denied, especially when seen in the light of the above passage. What could the Prophet have told them respecting his identity that would have so shocked the people — something they would call *blasphemy* and which would lead high ranking officials in the Church to seek his life. Could it be the same cause that the Jews had against Christ — "Because that thou, being a man, makest thyself God" — Even God the Third, the Witness or Testator? Certainly he could not have been making reference to his calling as the Presiding Prophet and founder of the 7th dispensation — this was common knowledge to all the Saints.[f] It could not have been that he was a literal descendant of Abraham and the birthright heir, as this had already been declared and published and sent out to the world.[g] He had even confided to top ranking officials that he was a direct descendant of Christ. But this was not unique to himself, for according to his revelations, there were also many others (some of whom he had identified) who shared the same lineage.[h] Indeed why would anything such as that be thought of as blasphemy and worthy of death. No, what he spoke of applied to himself personally: "Would to God brethren, I could tell you *who* I am . . . *but you would call it blasphemy"*. "People little know who I am . . . and they never will know until they see me weighed in the balance in the Kingdom of God; *Then they will know who I am* . . . . I dare not tell them, and they do not know me." "You don't know me; — [you do not know

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[f]*WJS* 370; *TPJS* 364–365, 231, 168, 171–172; D&C 128:18–21 [g]D&C 86:7–11; 110:12; 113:1–4; 122:6–7; 124:56–58; 132:30–31; 2 Nephi 3:7–8, 11–15; *JD* 19:20; 2:269; 7:289–290 [h]*JD* 4: <1 March 1857> 248, 260

who I am and] you never will. You never knew my heart — no man knows my history. [I have not revealed who I am] — I cannot do it — I shall never undertake [it. If I did "you would call it blasphemy and there are men upon this stand who would want to take my life."] . . . . When I am called [forth] at the Trump {of the Archangle} and weighed in the balance, you will all know me then." Obviously he was not here referring to his earthly history, as he was then in process of preparing it for publication to the world. "I am learned, and I know more than all the world put together — *the Holy Ghost does, anyhow, and if the Holy Ghost in me com[prehends] more than all the world, I will associate myself with it*." Did the Prophet have himself in mind when he declared that "*The Holy Ghost is now in a state of Probation*"? The one obvious deduction in view of his beliefs and many statements is that he did!

As we have seen, he did on different occasions claim to be both the *Witness and Testator* who was foreordained in Heaven to preside over the seventh and last dispensation. And we need not wonder why those who were closest to the Prophet failed to perceive his identity while he yet mingled with them, for so also it was with the Saviors' apostles. They understood neither his mission nor his atonement until after his resurrection. Even after the Savior was well into his mission the great majority of his disciples failed to recognize that he was the "Son of God".[22]

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[22]That this is so is born out by the Saviors' response to Peter when he queried him:

When Jesus came into the coasts of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: Some, Elias; and others, Jeremiah, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said Thou art the Christ, the Son of the Living God. And Jesus answered and said unto him, Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven. . . . . Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and

Before the third member of the Trinity could receive his exaltation he must first take upon himself a tabernacle of flesh[i] in mortality and pass through the resurrection, and what possible reason could there be for making this choice spirit wait for another creation. Indeed, as of the time of the Savior, the Witness and Testator's "dispensation of things to men on the earth" was yet future, but this was the seventh and last dispensation which would bring in the Millennial reign. If this were not to be the dispensation of the Witness and Testator, what other time could it be, for the Savior himself will preside during the Millennium.

As might be expected, with so many statements coming from the Prophet, it could not help but stir the minds of the Saints, and there were no doubt many who began to believe that he was the personage of the Holy Ghost. Indeed the Prophet had only been dead for two days when William W. Phelps (who was the principle speaker[23] at his funeral) stood up before the Saints and began to make statements regarding the Prophet's pre-existent life which can only be described as profound.

Since the beginning of his ministry, the Prophet had identified the Holy Ghost with "Light" and "Truth".[24] Evidently, Phelps had

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chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men. (Matt. 16:13–23)

[i] *HC* 5:388 *WJS* 382

[23] While it is true that Phelps was a close friend and confidant of the Prophet, yet it is probable that the reason why he was chosen as the principle speaker at the Prophet's funeral was because most of the Twelve and other Church leaders were out on missions, stump preaching for the Prophet's candidacy as President of the United States.

John Taylor (who was badly wounded) and Willard Richards were the only members of the Twelve who remained at home, and Willard Richards did not seem to have an affinity for public speaking.

[24] The Gospel of John states that when the "Spirit of Truth, is come, he will guide you into all Truth". (John 16:13) The Book of Mormon declares that "by the power of the Holy Ghost ye may know the truth of all things."

correlated these ideas with the Prophet's many statements, that the Saints "did not know who he was." Not only so, but it would appear from his remarks that he had received private instruction from the Prophet:

Like the sun in his meridian splendor, Joseph Smith shown [as] a full man at home, among his friends, in the field, on the bench, or before the world**.** [The Prophet was] a pattern parent; a worthy friend; a model general; a righteous judge, and the wisest man of the age, sustained by Truth, and "God was his right hand man." Surely, as one of the *Holy Ones*[25] commissioned by his Father among the *Royal Seventy*, when the *High Council of Heaven* set them apart to come down and "multiply and replenish this earth," he was the "*last,*" and who knows but the "greatest," for he declared — *we— knew not who he was!* So, I may say, as the *last* is to be *first*, and the *first last* in eternal rotation, that Joseph Smith, who was Gazelam in thespirit world, was, and is, and will be in the endless progress of Eternity: — **The Prince of Light.** Tis so, and who can dispute it! (*BYU Studies* Vol. 23 <Winter, 1983> 12)

(Moroni 10:4–5) In a revelation given in 1832, the Prophet identified the Holy Ghost as the "Spirit of Christ" — "The word of the Lord is Truth", it says, and "whatsoever is Truth is Light, and whatsoever is Light is Spirit, even the Spirit of Jesus Christ":

And the Spirit giveth light to every man that cometh into the world; and the Spirit enlighteneth every man . . . that hearkeneth to the voice of the Spirit. (D & C 84:45–46)

In another revelation, the Holy Ghost is referred to as the "Light of Truth", and the "Light of Christ" (D & C 88:6–13). On June 27th, 1839, the Prophet stated that the "Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge . . . as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence" (*TPJS* 149–150)

[25]Phelps use of the terms the "Holy Ones" is most significant. In the King James translation the term occurs only 3 times, all of which are found in Daniel Chapter 4 (verses 13, 17, 23). However in some of the newer translations the term also occurs in many other places (see for example the Jerusalem Bible and also the original Hebrew in the following passages Deut. 33:3; Job 5:1; 6:10; 15:15; Psa. 16:3; 34:9; 89:5, 7; Pro 30:3; Dan. 8:13; Hos. 11:12; Zech. 14:5; Dan. 7:18, 21, 22, 25, 27) Most of these passages constitute a reference to the Heavenly Host; the sons of El, or the Heavenly Council.

Phelps' reference to the "*Royal Seventy"* is to say the least, incredible! It has only been through archaeological discoveries made in this century that scholars have discovered that "El", the ancient Father-God of Israel, had a wife named Asherah, who bore him Seventy sons, and that these Seventy Sons constituted the primordial Pantheon or the Assembly of the Gods — even the *Grand Council of Heaven* which pre-existed even before the foundations of this Earth were laid. Indeed, it was this same council over which El presided as the Grand Patriarch, Priest and King — and his seventy sons were the Eloheim — even the Gods about which the Old Testament so often speaks![j]

And Joseph — the Pre-existent God — even one of the Royal Seventy Sons of God, is here designated as *The Prince of Light,* who was foreordained in the *Grand Council,* to come down on Earth as head of the last dispensation! What other name-title could be more expressive of beauty! And what other name-title could be more fitting for the lofty calling of the Holy Ghost. Even Satan, who is the very antithesis of the Holy Spirit is called "The Prince of Darkness"!

But however grandiose such ideas may be, it would appear that President Young was not yet prepared to have such doctrine publically established and promulgated in the Church, for eight months after the Prophet's death, he found it necessary to disabuse the minds of the Saints in order to set them at rest. It was in a meeting with his adopted family when he made the following statement:

> You have heard Joseph say that ***the people did not know him*** — he had his eyes on the relation to blood — some have supposed ***that he meant spirit*** [i.e. the Holy Ghost], but *it was blood* — this is it that he referred to, it was pure in him and that is why the Lord chose him. (*TPBY* 1: 1/8/1845)

As we shall see from an entry in his diary, President Young had already made the connection in his own mind that the Prophet Joseph Smith was the Holy Ghost, but this does not prove that he was prepared to have it openly discussed as Church doctrine. The fact that

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[j]Gen. 6:4; Job 1:6–12; 2:1–7; Psa. 82:1, 6; for a comprehensive treatment on this subject see "New Light on the Ancient Hebrew/Christian Doctrine on Deity", *Doctrine of the Priesthood* Vol 8: <January 1991> 37–56.

he was not is manifest by his attempt to put the issue at rest in the above statement. Nevertheless, it would seem that discussion of it continued, for eight months later, Orson Pratt found it necessary to publish a message to the Saints abroad in New York, wherein the notion that the Prophet Joseph Smith was the Holy Ghost was again mentioned and denied:

Let no false doctrine proceed out of your mouth, such, for instance, as the doctrine that the devil and his angels will be redeemed and that the tabernacle *of our martyred prophet and seer,* or of any other person, was, or is *the especial tabernacle* ***of the Holy Ghost****,* in a different sense from that considered in relation to his residence in other tabernacles. *These are doctrines not revealed*, and are neither believed nor sanctioned by the Twelve, and should be rejected by every saint[26] (*Times and Seasons* Vol. 6: <Aug. 15, 1845> 997–998)

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[26]As with some other doctrines, so also with those mentioned here — even though they were denied in earlier days (probably because the Prophet did not then wish them to be publically established as Church doctrine) — yet during the Utah period, the teaching that Sons of Perdition (after suffering the full consequences of the "Second Death") *might* ***possibly*** in a future Eternal Round have another chance, became a prominent teaching, especially in the speeches of Heber C. Kimball (*Journal of Discourses* 8: <26 Aug 1860> 154).

The following letter, which was written by the Prophet's brother, Patriarch Hyrum Smith, on March 15th, 1844, is a clear example of this:

"To the brethren of the Church of Jesus Christ of Latter day Saints, living on China Creek, in Hancock County, Greeting: — Whereas brother Richard Hewitt has called on me today, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man *having* ***a certain priesthood*** [i.e. a King and Priest], may have *as many wives as he pleases*, and that doctrine is taught here: I say unto you that that man teaches *false doctrine,* for there is no such doctrine taught here; neither is there any such thing practised here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.

And again I say unto you, an elder has no business to undertake to preach mysteries *in any part of the world, for God has commanded us all to preach nothing but the* first principles unto the world. *Neither has any elder any authority to preach any* mysterious thing to any branch of the church unless

If silence on the matter was the desired end, it can only be said that President Taylor's account of the martyrdom only served to immortalize the issue, for not only did he claim that the Prophet had "done more, save Jesus only, for the salvation of men in this world, than any other man that ever lived in it" but he also ended his eulogy by quoting Hebrews, and referring it to the Prophet's

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he has a direct commandment from God *to do so*. *Let the matter of* ***the grand councils of heaven***, and *the making of* ***Gods, worlds, and devils*** *entirely alone:* for you are not called to teach any such doctrine — for neither you nor the people are capacitated to understand any such principles — less so to teach them. For when God commands men to teach such principles the saints will receive them. Therefore beware what you teach! For the mysteries of God are not given to all men; and unto those to whom they are given they are placed under restrictions to impart only such as God will command them; and the residue is to be kept in a faithful breast, otherwise he will be brought under condemnation. By this God will prove his faithful servants, who will be called and numbered *with the chosen*.

And as to the celestial glory, all will enter in and possess that kingdom that obey the gospel, and continue in faith in the Lord unto the end of his days. Now, therefore, I say unto you, you must cease preaching your *miraculous thing*s, and *let the mysteries alone until by an bye*. *Preach faith* in the Lord Jesus Christ; *repentance* and *baptism* for the remission of sins; the *laying on of the hands* for the *gift of the Holy Ghost:* teaching the necessity of strict obedience unto these principles; reasoning out of the scriptures; proving them unto the people. Cease your schisms and divisions, and your contentions. Humble yourselves as in dust and ashes, lest God should make you an ensample of his wrath unto the surrounding world. Amen.

In the bonds of the everlasting covenant,

I am

Your obedient servant,

Hyrum Smith.

(*Times & Seasons* Vol 6: <March 15, 1844> 474; emphasis added)

It is significant that the Prophet had been privately teaching all of the doctrines mentioned in the above letter for many years, and less than three weeks later, on April 7th, 1844, the Prophet delivered his now famous "King Follett Funeral Sermon" wherein he clearly and openly taught the doctrine of "the Grand Councils of Heaven", the "plurality of Gods", and the making of "worlds" and "Devils" to the whole Church.

death along with his brother's in the following terms: "The *testators* are now dead, and their testament is in force."[k]

President Taylor here establishes the Prophet's rank in the Father's Kingdom as being second only to Jesus. Years later Heber C. Kimball enlarged on the same idea with this difference — he identified the Holy Ghost as standing in the same rank as Taylor had placed the Prophet. "Let me tell you," he said:

> The Holy Ghost is a man; he is one of the sons of our Father and our God; and he is that man that stood next to Jesus Christ, just as I stand by brother Brigham.[27] (*JD* 5: <23 Aug 57> 179)

President Kimball dropped another hint on the same doctrine 3 years later. The following statement is recorded in President Young's office journal:

> Heber C. Kimball called in and in course of conversation made some remarks upon previous existence, and told a conversation that Joseph Smith the Prophet had with a brother who had newly joined the Church as follows. Joseph asked the brother if [he] knew that once there had been a war in heaven and Satan had been cast out. The brother replied he did not; ***Joseph said*** *once you knew it, but you have forgot it;* Heber C. Kimball remarked [that] *it is the office of the Holy Ghost* ***to bring things to our remembrance*** *which we were once acquainted with.* (*The Office journal of President Brigham Young, 1858–1863, Book D* <31 Aug 1860> 132)

We have seen from several previously cited statements that there were many occasions when the Prophet spoke of himself and his mission in a special way, while at the same time expressing great reluctance to reveal his identity. There were however, as I believe,

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[k]D&C 135:3, 5; *JD* 10: <13 Nov 1864> 364

[27]This is reminiscent of another statement made by President Young in December of 1844:

> Now concerning the organisation of the kingdom of God [which] is brought to pass. The Saviour told his deciples as he Seen the father do so does he, & as Joseph Smith seen Jesus doo so did Joseph do, & as I seen Joseph do so do I also. (George Laub's Nauvoo Journal, *BYU Studies* Vol 18: <Winter 1978> 177–178)

a few to whom he did confide his secret. In August of 1844, only two months after the Prophet's death, Joseph H. Jackson stated that "Some of Joseph's wives thought they had the Holy Ghost for a bed fellow". (*Guide to Mormon Diaries & Autobiographies* 172). Evidently, one of these was Eliza R. Snow — a dear wife who had loved him from the very beginning. In 1877 she edited a book for publication, which was later scrutinized by President Brigham Young, wherein, in very subtle but definite terms, she identified the Prophet Joseph Smith as the Holy Ghost. However a full comprehension of her statement requires an understanding of another related doctrine which was taught by President Young.

On June 27th, 1854, the Church called a special Conference in commemoration of the Prophet's martyrdom. President Young spoke on the mission of the Prophet and then proclaimed himself and the other members of the Twelve to be the apostles of Joseph Smith: "The Apostles of this Church, instead of being Apostles of Jesus, are Apostles of Joseph," he said, "because we were ordained by him, have traveled and preached with him and knew him well and can bear testimony of him."

> I cannot bear the same testimony of Jesus, that I can of Joseph because I never saw him with my natural body. Peter, James and John and etc. were Apostles of Jesus — they were called and ordained by him — so they could testify of him. But they could not testify of Joseph as I can. (*TPBY* 3: <27 June 1854> 320; *see also* 3: <8 Oct 1854> 363; *JD* 3: <17 Feb 1856> 212; 9: <31 Aug 1862> 364)

In 1877 Eliza R. Snow wrote upon this same doctrine, and in the process, she identified the Prophet Joseph Smith as the Holy Ghost:

> Until the faith of Latter-day Saints invoked one, there was no Holy Ghost in the world such as the saints of former days would have recognized. Respectable divines, indeed, had long given out that revelation was done away, because no longer needed. The cannon of scripture was said to be full. The voice of prophesy was no more to be heard to the end of time.
>
> But the Mormon prophet invoked the Holy Ghost of the ancient Hebrews, and burst the sealed heavens. *The Holy Ghost came, and His apostles published the news abroad.* (*The Women of Mormondom* <1877> 21)

After the Prophet's death there was a succession struggle between the quorum of the Twelve and Sidney Rigdon, who had been the Prophet's Councilor in the First Presidency. In an attempt to resolve the question, Rigdon called a meeting with the Saints, which commenced at 10:00 A.M., on August 8th, 1844. For an hour and a half Rigdon labored with the people in an attempt to persuade them to accept his leadership as "Guardian of the Church", until the Prophet Joseph Smith's children (the rightful heirs) should become of age. Finally, at the end of this time, and while Rigdon was still speaking, President Young stood up and adjourned the meeting to a later time that same day, when the other members of the quorum of the Twelve could be present. In the process of his remarks, the spirit of the Prophet Joseph Smith miraculously overshadowed the body of President Young as a divine witness and manifestation to the Saints that they should follow the leadership of the Twelve, with President Young at their head. When it occurred there were thousands of Saints looking on, and before their very eyes they saw Brigham, transfigured as it were into the person of the Prophet Joseph Smith. In later years, Benjamin F. Johnson, who was one of the many who witnessed this manifestation, testified that as he sat with his back partly turned towards Apostle Brigham Young, suddenly he "heard the voice of the Prophet Joseph" in such a manner that it thrilled his whole being:

> And quickly turning around *I saw in* ***the transfiguration of Brigham Young*** *the tall, straight and portly form of* ***the Prophet Joseph Smith****, clothed in a sheen of light, covering him to his feet. And I heard the real and perfect voice of the Prophet even to the whistle;* as in years past caused by the loss of a tooth, said to have been broken out by the mob at Hiram. This view or vision although but for seconds was to me as vivid and real as *the glare of lightening* or *the voice of thunder from the heavens*. And so deeply was I impressed with what I saw and heard in this transfiguration, that for years I dare not publicly tell what was given me of the Lord to see. But when in later years I did publicly bear this testimony, I found that others could testify to having seen and heard the same. But to what proportion of the congregation who were present I could never know — but I do know that this my testimony is true. (*UPR* 63:4–11)

As Johnson states, he was not the only individual to witness the transfiguration, for there were thousands of Saints looking on, and there are many testimonies left to us regarding it. No doubt, this and other similar occurances was what Henry and Catharine Brooke referred to, when a little over a month later, on November 15th, 1844, they wrote from Nauvoo, and unwitingly stated that Brigham Young "favours Br Joseph, both in person, & manner of speaking more than any person ever you saw, looks like an other."[28] William Burton was another who witnessed this miraculous event. In May of 1845, he wrote in his diary, stating that Brother Joseph and Hyrum Smith's "places were filled by others much better than I once supposed they could have been", and then in continuing he remarked that, "the spirit of Joseph appeared to rest upon Brigham."[29] In March of 1846, George Laub wrote another interesting account in his journal:

Now when President Young arose to address the congregation his Voice was the Voice of Bro. Joseph and his face appeared as Joseph's face & Should I not have seen his face but herd his Voice I Should have declared that it was Joseph. (George Laub's Nauvoo Journal, *BYU Studies* Vol. 18: <Winter 1978> 166; see also *Dialogue* Vol. 15: <Summer 1982> 79)

No doubt, it was this same event that President Young referred to, when he wrote the following entry in his diary:

August the 8t 1844: This day is long to be remembered by me. it is the first time I have met with the Church at Nauvoo since Bros Joseph and Hyrum was kild — and the aucasion [occasion] on which the Church was cauhe [cause] somwhat painful to me, Br Rigdon had come from Pitsburge to see the Brethin and find out if they would sustain him as the leader of the Saints, I perseved a spirit to hurry business to get a Trustee & Trust and a Preside[n]cy over the Church [—] Priesthood or no Priesthood [—] right or rong & this greived my hart, Now Joseph is gon[e] it seem[e]d as though meny wanted to draw off a party and be le[a]ders. but this cannot be. the Church must be one or they are not the lords; the Saints looked as though they had lost a fr[i]end that was able and willing to councel them

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[28]As cited by Michael Quinn in *BYU Studies* Vol 16: <Winter 1976> 212

[29]Diary of William Burton, entry for May 1845, Church Archives; as cited by Michael Quinn *BYU Studies* Vol 16: <Winter 1976> 212.

in all things: in this time of sorrow my hart was fild with compasion, after Br Rigdon had made a long spe[e]ch to the Saints (I should think 5 hours and) I arose and spoke to the people, my hart was swolen with compasion to[w]ards them and ***by the power of the Holy g[h]ost even the Spirit of the Prophet***, I was enabled to comfort the harts of the Saints." (Diary of Brigham Young July 1837–March 1845, entry for August 8th, 1844, pp. 47–49, L.D.S. Church Historical Dept., S.L.C., Utah)

We see here that while President Young may not have witnessed what others did with his eyes, yet he nonetheless felt the experience at the time it happened, and recognized it for what it was. In essence *"**the Holy g[h]ost even the Spirit of the Prophet**" had possessed his body, that President Young might, in every sense of the word, be an instrument in the hands of God*. Three days later, on August 11th, President Young wrote a letter to his daughter, in which he made the following statement:

All things are now reviving up again. The Brethren prayed with all faith for us to return. I cannot say much about the families of Brs. J. and H. Smith, for I have not had time to call on them yet. I have been in council almost all the time since I arrived here. But this much I can say: ***the spirit of Joseph is here*** *though we cannot enjoy his person.*

Through the great anxiety of the Church there was a Conference held last Thursday. The power of the Priesthood was explained and the order thereof on which the whole Church lifted up their voices and hands for the Twelve to move forward and organize the Church and lead it as Joseph lead it. Which (it) is our indispensable duty to do. We shall organize the Church as soon as possible." (*Manuscript History of Brigham Young 1801–1844,* 176)

Seven days later, on August 18, President Young made another significant statement:

Joseph has always been preserved from his enemies, until now, but he has *sealed his testimony with his blood,* and his testament is now in force. While ***the Testator*** lived it was all in his hands, but now he is dead (Heb 9:16–17) (TPBY 1:1/8/18/44)

What is relevant in all this to our subject is the Prophet's post mortal appearances to the Saints, wherein he is again found acting in his premortal calling as a ministering spirit, the "Comforter" or Holy Ghost, by bearing witness to the Saints. It is significant that it

was only a few hours after the transfiguration of President Young, when William W. Phelps stood up in a meeting with the Saints and equated the Prophet with the "Comforter" as referred to in John chapter 17, verse 20. "Joseph has gone", he said, "but he has not left us ***comfortless,*** for he will administer unto us".[30]

In numerous revelations it was revealed to the Prophet that one of the titles by which the Holy Ghost was to be known in scripture was the *"First Comforter."* [1] "There are two Comforters spoken of" in scripture the Prophet said:

> One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance, and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. (*TPJS* 149)

Zina D. Young, was another one of the Prophet's plural wives, who "thought . . . [she] had the Holy Ghost for a bed fellow". On the 8th of August 1844 she witnessed the transfiguration of Brigham Young, and in the process of relating her experience, she identified the Prophet as the "Comforter":

> It was June 27th, 1844 and it was rumored that Joseph was expected in from Carthage. I did not know to the contrary until I saw the Governor and his guards descending the hill by the Temple, a short distance from my house.

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[30]It is interesting that even though Phelps made this remark only three or four hours after the transfiguration of President Young, yet he was actually alluding to a personal experience which he had had only two days after the Prophet's burial. "I will bear this testimony", he continued, "that brother Joseph came and enlightened me two days after he was buried" (TPBY 1:8-8-44). The transfiguration of President Young was not the first occasion that the Prophet appeared after his death, nor would it be the last. George Miller, who was one of the presiding Bishops of the Church, wrote that the Prophet appeared to him in Kentucky only a day after his death, while he was stump preaching for the Prophet's campaign as president of the United States, and revealed to him his death. Indeed, in the years to come, there would be many occasions when the Prophet would manifest himself to the Saints. He appeared to President Young, Wilford Woodruff, Benjamin F. Johnson, Marry E. Lightner and to many, many others. (For the accounts of these events see UPR Vol 3; see also *Doctrine of the Priesthood* Vol 13: <Jan 1996> 31–33) President Woodruff stated that the Prophet continued to visit the Saints for many years after his death, when for some reason, his visitations stopped.

[l]Moroni 8:26; Moses 6:61; D&C 36:2; 39:6

Their swords glistened in the sun, and their appearance startled me, though I knew not what it foreboded. I exclaimed to a neighbor who was with me, 'What is the trouble! *It seems to me that the trees and the grass are in mourning!'* A fearful silence pervaded the city, and after the shades of night gathered around us *it was thick darkness*. The *lightnings flashed*, the cattle bellowed, the dogs barked, and the elements wailed. What a terrible night that was to the Saints, yet we knew nothing of the dark tragedy which had been enacted by the assassins at Carthage.

The morning dawned; the sad news came; but as yet I had not heard of the terrible event. I started to go to Mother Smith's, on an errand. As I approached I saw men gathered around the door of the mansion. A few rods from the house I met Jesse P. Harmon. "Have you heard the news?" he asked. "What news?" I inquired. "*Joseph and Hyrum are dead!*" Had I believed it, I could not have walked any farther. I hastened to my brother Dimick. He was sitting in his house, mourning and weeping aloud as only strong men can weep. All was confirmed in a moment. My pen cannot utter my grief nor describe my horror. But after awhile a change came *as though the released spirits of the departed sought to* ***comfort*** *us* in that hour of dreadful bereavement.

The *healer* was there, pouring balm on my heart,
And wiping the tears from my eyes;
He was binding the chain that was broken in twain,
and fastening it firm in the skies.

Never can it be told in words what the saints suffered in those days of trial; but *the sweet spirit — **the comforter** —* did not forsake them; and when the Twelve returned, *the mantle of Joseph fell upon Brigham*.

When I approached the stand (on the occasion when Sidney Rigdon was striving for the guardianship of the Church) President Young was speaking. *It was the voice of **Joseph Smith** — not that of Brigham Young. His very person was changed*. The mantle was truly given to another. There was no doubting this in the minds of that vast assembly. All witnessed the transfiguration, and even today thousands bear testimony thereof. I closed my eyes. I could have exclaimed, *I know that is **Joseph Smith's voice**!* Yet I knew he had gone. But *the same spirit* was with the people; ***the comforter remained***. *(The Women of Mormondom* <1877> 325–327)

Appendix C

Containing Discourses
given by
President Brigham Young
on the
Adam-God Doctrine
1852–1877

Edited
by
Fred C. Collier

A Discourse delivered by President Brigham Young, to the Elders, at the General Priesthood Conference of the Church, held in the Tabernacle, at Salt Lake City, on Friday evening, April 9th, 1852. (TPBY 3:85–94; Reported by Wilford Woodruff / WWJ 4:127–130; Samuel Holister Rogers / Samuel Holister Rogers Diary, 4/16/52, Special Collections, BYU Library; Hosea Stout / The Diary of Hosea Stout 2:435; George D. Watt / JD 1:46 –53; see also MS, 11/26/53, Vol. 15:769–700; The Zion's Watchman, 9/16/54, 1:137–139; MS, 10/12/61, 23:651– 654; DN 38:19–21, 12/29/88)

"[At] 6 P. M. the Elders and brethren assembled in the Tabernacle, which was completely crowded. After the usual introductory exercises, President [Brigham] Young preached several sermons on

various subjects, ***the Holy Ghost resting upon him in great power****, while he revealed some of the precious things of the kingdom.*

"Choir sung a hymn. Benediction by Elder Sherwood." (DN 2:46, #12, 4/17/52)

Wilford Woodruff Account:

Meeting adjourned [i.e. afternoon Conference] until evening when the house was filled again and was addressed by Bishop Hunter who told his experience, [when] he came into the Church, and was followed by President Young.

President Young arose and said: I will bear testimony to what Brother Hunter said — that the Elders go to work and preach in their wards and get the people together at my house if nowhere else and preach, if it is but [a] few moments. I would pray and learn till I could preach. You say that you would go and preach [to] total strangers and teach them the Gospel. I know it is easier to do that than it is to get the Saints together and teach them to be saved and exalted. I know it is the desire of this people to get something new, but you should improve upon what you have. Here is the place to expose your ignorance and false views and let them out and be corrected. If you have false views, don't go into private houses and preach them where there is no one to correct you, nor while abroad [in] any other countries, but here is the place to let your errors out, not keep them back. Teach people to control themselves. Teach good doctrine and practice it. Here is the place to become a polished shaft.[a†] I like to remain here to see you, to be with you. I want to say to the Elders of Israel, were you ordained to preach the Gospel? If so, it is not wisdom or prudent to mingle with the excesses of the wicked or in any of their exercises, for then the Devil will have no advantage over you. I mingle with the Saints here in their recreation and exercises, but let me go abroad and subject myself to mingle with the wicked — I am on the Devil's ground and subject myself to him.[a‡] If I mingle with any company here for recreation, I control that company but if I step onto the

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[a†] Isaiah 49:2 [a‡] *TPBY* 3:1/2/54 *f*

Devil's ground, he controls it. Remember that at all times — that what you do — do it in the name of the Lord and let all your acts be to do the will of God. It is so that a man could not exercise his privileges because of the traditions of the world. All Christians would think it a great sin to have a fiddle. They would say it is wicked to hear music — they have made it a sin. I have not put a desire in my heart for music, but the Lord has. Music will calm the ferocious beast — who caused this? The Lord.

I want to say a few words about tithing. You know what was said at the last conference. The Saints have done more during the last 7 months than in 7 years before. I feel to bless you. Call upon this people to put their all upon the altar and they will do it. I feel like a father to this people — no mother can love her babe more than I do this people. When you do wrong, I feel oppressed in spirit and the Lord is grieved. I feel to urge it upon you all to cease to do evil and learn to do right.

All that we have is the Lord's — He does as He pleases — the thrones and kingdoms of the world are all governed by Him and in the end all will be found right. And they will find they have an agency unto themselves and all will do as they please — if they do right they will be Saved [and] get Glory and Exaltation and the wicked will go to Hell.

There is no place where God is not. Find empty space and there the Lord will not be.[b]

I will now preach you another sermon. There is one great master and head in all kingdoms and governments — so with [us.] Our Father in Heaven is a [being of] tabernacle.[c] — He created us in the likeness of His own image.[d] The Son has also a tabernacle like the Father [e] and the Holy Ghost is a minister to the people but [has] not a tabernacle.[f]

Who begat the Son of God? Infidels say that Jesus was a bastard,[ft] but let me tell you the truth concerning that matter. Our Father begat all the spirits that were, before any tabernacles were

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[b] see ***bf***; Psalms 139:7 – 12; D&C 88:6 – 13, 40 – 62, 66 – 68; 93:1 – 37; Abraham 3:18 – 19; *UPR* 15:1 – 6; 16:1 – 11; *TPJS* 149 – 151, 158, 181, 207 – 208, 350 – 355; *HC* 4:78 – 80 [c] see *bi*; Gen. 18:1 – 8; Dan. 7:9 – 14; Rev. 4:2, 9 – 11; 5:1, 6 – 13; 6:16; 7:9 – 11; Moses 6:9 [d] see *k*; Gen. 1:26 – 27; 5:1 – 3; 9:6; 1 Cor. 11:7; Heb. 1:3; James 3:8 – 9; Moses 6:8 – 10; Ether 3:15 – 16 [e] see *bj*; Luke 24:39 – 43 [f] see *bk*; D&C 130:22; *TPBY* 1:12/28/45 [ft] see *bl*

made.[g] When our Father came into the garden,[h] He came with His celestial body[i] and brought one of His wives with Him[j] and ate of the fruit of the garden until He could beget a [mortal] tabernacle[k] — and Adam is Michael[l] or God[m] and all the God that we have anything to do with.[n] They eat of this fruit and formed the first tabernacle that was formed. And when the Virgin Mary was begotten with child, it was by the Father[o] and in no other way — in no other way, only as we were begotten.[p] I will tell you the truth as it is in God. The world don't know that Jesus Christ our elder brother was begotten by our Father in Heaven. Handle it as you please, it will either seal the damnation or salvation of man. He was begotten by the Father and not by the Holy Ghost.

When you go to preach and believe that Jesus Christ was begotten by the Holy Ghost, don't lay hands upon the heads of females for the reception of the Holy Ghost lest it beget her with child and you be accused.[q] I have told you nothing in this thing but what you have read in the Bible. I do not frame it.

The President then referred to the tithing and said: If one quarter of the tithing money that was due had been paid we should have had more means. The merchants have carried away $100,000 to the States. Did the people pay tithing on that? No! Now Bishops, see to this matter and then see what your feelings would be if you was in my place and see the hundreds that call upon me and my brethren. If the tithing was paid that is due we would have enough to pay all debts. I now say to the Bishops, go to my yard and take all my stock and lick all up clean, then do the same by my brethren until all the debt[s] are met. *All voted to follow the President's example.*

Samuel Holister Rogers Account:

April 16, 1852, Conference commenced on the 6 and continued until the 11, it was held in the new tabernacle, adjourned until the 6 of next October. We had the best Conference that I ever attended.

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[g]see *bm*; Heb. 1:3, 6; 12:9; Num. 16:22; 27:16; Moses 3:1 – 5; Gen. 1:26 – 27; 2:1, 4 – 7 [h]Gen. 2:8 [i]see *bo*; Gen. 2:17 [j]see *bp*; Gen. 2:21 – 23; 29:14 [k]see *bw, cb, d*; Gen. 2:9, 15 – 17; 3:1 – 9; 2 Nephi 2:17 – 26; Moses 5:10 – 11; 6:48 [l]see *br*; D&C 27:11; 107:53 – 54 [m]Jude 9; Zech. 3:2; D&C 116; 88:110 – 115; Joshua 5:13 – 15; 6:2; Dan. 12:1; Rev. 19:10; 22:9; Dan. 7:9 – 10; Rev. 4:2, 9 – 11; 5:1, 6 – 13; 6:16; 7:9 – 11; 1 Thes. 4:16; 1 Cor. 15:34 – 47; Eph. 3:14 – 15; Abraham 4:1 [n]see *bx*; 1 Cor. 8:5 – 6 [o]see *bx, ce*; Luke 1:30 – 35 [p]see *ca*; John 20:17; Luke 3:38; Acts 17:28 – 29 [q]see *by, ci*; Eph. 3:14 – 15; Mark 2:27 – 28; Luke 1:35; Exodus 6:3; Matt. 27:46; Mark 15:34; John 20:17

During the time of the Conference, President Brigham Young said that our spirits were begotten before[r] that Adam came to the Earth, and that Adam helped to make the Earth,[s] that he had a Celestial body when he came to the Earth,[t] and that he brought his wife or one of his wives with him,[u] and that Eve was also a Celestial being,[v] that they [did] eat of the fruit of the ground until they begat children from the Earth.[w] He said that Adam was the only God that we would have,[x] and that Christ was not begotten of the Holy Ghost, but of the Father Adam.[y] that Christ, was our elder brother.[z] The argument that he used to show that Christ was not begotten by the Holy Ghost, was a caution to the Elders that when they should go to preach the Gospel, to be careful how they laid their hands on the sisters, for the reception of the Holy Ghost, lest the Holy Ghost should get them with Child and that it would be laid to them.[ba]

There were five traveling presiding Bishops appointed viz. Seth Taft, David Pettegrew, Hoglin, David Fullmer, Daniel Spencer. There was a vote taken by which the Saints agreed to have themselves and all that they have on the Altar of the Church, for the building up of the Kingdom of God. They all agreed to cease to go to the Law of the Land with their brethren.

Hosea Stout Account:

Friday 9th April 1852. Stormy morning. Attended conference. House much crowded, did not stay in the House long. Afternoon was not in because of the crowd.

Another meeting this evening. President Brigham Young taught that Adam was the father of Jesus[bb] and the only God to us.[bc] That he came to this world in a resurrected body[bd] and etc. more hereafter.

George D. Watt, Stenographic Report:

Editors note: *With the exception of footnotes and references this speech is presented here with italics and etc., precisely as it was published in the* ***Journal of Discourses.***

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[r]see *bm* [s]see *bq* [t]see *bo* [u]see *bp* [v]see *bo, bp, bv* [w]see *bw* [x]see *bx* [y]see *bb, ce*; Eph. 3:14; Mark 2:27–28; Luke 1:35; Exodus 6:3; Matt. 27:46; John 20:17 [z]see *ce*; Romans 8:29 [ba]see *ci* [bb]see *y, bz, ce* [bc]see *bs* [bd]see *bo*

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I will here remark, that it is natural for the people to desire to know a great deal of the MYSTERIES;[bd†] this, however, is not universally the case, though it is so with a great many of the Elders of Israel. I do not suppose it will apply to those who compose this congregation; your object in being here this evening is not to hear some great mystery of the Kingdom, which you never understood before. The greatest mystery a man ever learned, is to know how to control the human mind, and bring every faculty and power of the same in subjection to Jesus Christ; this is the greatest mystery we have to learn while in these tabernacles of clay. It is more necessary for the Elders to learn and practise upon this lesson in the midst of the Saints at headquarters than in the world; for their facilities for learning are much greater, and I will tell you *wherein*. Let a Bishop, a High Priest, a President of any Stake or Quorum, any who are Elders in Israel, or any individual Saint from the first to the last of them, fall into error, and it is at once made manifest; he cannot pursue that course any further, for he is where he can learn his duties, and know how to walk straight in the paths of righteousness. *Here* is the place for you to teach great mysteries to your brethren, because *here* are those who can correct you. This fault the Elders of Israel do not fall into in this Tabernacle, although they may in private houses and neighborhoods. When a man is capable of correcting you, and of giving you light, and true doctrine, do not get up an altercation, but submit to be taught like little children, and strive with all your might to understand.[bd‡] The privileges of those who dwell here are greater than the privileges of those who are abroad.

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The fullness of the heavens and the earth is the Lord's — the gold and the silver, the wheat, the fine flour, and the cattle upon a

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[bd†] *JD* 6:318 – 319; *TPBY* 4:5/4/56; *JD* 13:263 [bd‡] *MS* 15:825 – 826; *TPBY* 4:5/4/56; *JD* 4:216; *TPBY* 6:1/2/70; *JD* 14:160; JFSd 10/15/70; *JD* 14:131; 16:46

thousand hills; and when we fully understand His works, we shall know that He is in all the earth, and fulfils His will among the children of men, exalting and debasing them according to His pleasure; for the systems, creeds, thrones, and kingdoms of the world are all under His control. "Shall there be evil in a city, and the Lord hath not done it"[be] — or that He doth not control? The Lord controls the whole; and in the end, you will find He has regulated all things right, for all will be consummated to His glory.

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As I was meditating on the philosophy of the day, it occurred to my mind how visible it must appear to all eyes that the Lord does indeed work, that it is He who blesses this people; and yet it seems as though they cannot see His hand. The Lord fills the immensity of space. What saith the Psalmist? "Whither shall I go from thy Spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there; if I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me."[bf] I was trying to think of the place where God is not, but it is impossible, unless you can find *empty* space;[bg] and *there* I believe He is not. If you can find such a place, it will become useful for a hiding place to those who wish to hide themselves from the presence of the Lord, in the great day of accounts.[bh] I will close this sermon, as I intend to preach another before I present the subject I more particularly wish to speak upon.

My next sermon will be to both Saint and sinner. One thing has remained a mystery in this kingdom up to this day. It is in regard to the character of the well-beloved Son of God, upon which subject the Elders of Israel have conflicting views. Our God and Father in heaven, is a being of tabernacle,[bi] or, in other words, He

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[be] Amos 3:6; Isaiah 45:7 [bf] see *b, bg*; Psalms 139:7 – 10; *JD* 1:93; *TPBY* 3:7/5/52 *d*; *JD* 3:89, 94; *TPBY* 3:12/14/52 *b*; 3:232, 234 – 243; 3:9/17/54 P.M. *l*; SWRd 3/25/55; *JD* 7:159; *WWJ* 5:420 — 1/27/60; MM 4/5/60; *TPBY* 5:7/14/61 P.M. *t*; 5:12/7/62 *k*; 5:7/19/63 *ap*; *JD* 10:319; 11:41; 11:120, 121; 13:250; 16:31; 19:48; SGSHCM 6/11/92 [bg] see *bf*; D&C 88:37 [bh] Rev. 6:9 – 17 [bi] see *c*; *TPBY* 1:12/28/45; *JD* 6:318; 1:238; 1:275; *TPBY* 4:4/25/55 *bi – bm*; *MS* 17:786; *JD* 5:331; 9:286; 10:191; 10:230 – 231; *TPBY* 5:7/19/63 *m – s, am*; *JD* 10:319; 11:41; 11:121; 12:68 – 69; 12:324; 13:145, 146; 14:106; 14:280; 13:309; 16:31; 17:370; *WM* 179, 196; *JD* 19:47 – 48; 19:323, 325; *MS* 51:435; *JI* 27:718

has a body, with parts the same as you and I have; and is capable of showing forth His works to organized beings, as, for instance, in the world in which we live, it is the result of the knowledge and infinite wisdom that dwell in His organized body. His son Jesus Christ has become a personage of tabernacle, and has a body like his father.[bj] The Holy Ghost is the Spirit of the Lord, and issues forth from Himself, and may properly be called God's minister to execute His will in immensity; being called to govern by His influence and power; but *He* is not a person of tabernacle as we are, and as our Father in Heaven and Jesus Christ are.[bk] The question has been, and is often, asked, who it was that begat the Son of the Virgin Mary. The infidel world have concluded that if what the Apostles wrote about his father and mother be true, and the present marriage discipline acknowledged by Christendom be correct, then Christians must believe that God is the father of an illegitimate son, in the person of Jesus Christ![bl] The infidel fraternity teach *that* to their disciples. I will tell you how it is. Our Father in Heaven begat all the spirits that ever were, or ever will be, upon this earth; and they were born spirits in the eternal world.[bm, 5] Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal.[bn]

Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a *celestial body*,[bo] and brought Eve, *one of his wives*, with him.[bp] He helped to make and organize this world.[bq] He is MICHAEL, *the Archangel*, the ANCIENT OF DAYS![br] about whom

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[bj]see *e*; *TPBY* 1:12/28/45; 3:10/8/54 *dx* [bk]see *f*; *TPBY* 1:12/28/45; *JD* 6:95 [bl]see *f†*; *JD* 4:217, 218; 11:268; *TPBY* 6:6/8/73 *as*; *BEN* 1/28/15 [bm]see *g*, *r*; *WJS* 232; *TPBY* 3:9/23/52 *l*; *TPBY* 3:12/11/53 *d*; 3:2/19/54 *r, bc;* 3:10/8/54 *bd, dh, dt, ek, fs*; *MS* 17:786; *JD* 4:216, 217 – 218; 6:31; 7:290; *TPBY* 5:7/14/61 P.M. *bn*; *MS* 23:654; *JD* 11:43; *TPBY* 6:8/25/67 *t*; *JD* 14:244; *TPBY* 6:6/8/73 *w, af, ai*; *JD* 18:257 – 258; *WM* 179, 181, 187, 188, 190, 191; *UPR* 75:19 – 20, 32; *DNW* 38:20; SGSHCM 12/13/90 [bm]D&C 29:31 – 32; Moses 3:1 – 5; *MS* 15:802; *TPBY* 3:10/8/54 *dw*; 6:5/14/76; *JD* 18:257 – 258; *DNW* 38:20 [bo]see *i, t, bd*; Luke 3:38; Acts 17:27 – 28; Moses 6:8, 22; Gen. 1:26; 5:1 – 3; AC to JMW 1877; *WaMe* 2/7/44; *NE* 1:2; *TPJS* 373; *TPBY* 1:12/21/45; *UPR* 61:17 – 18; WC to BY, 10/4/52; *TPBY* 3:10/8/54 *cv, df, dk, ds, fr*; *KST* 50; SWRd 3/25/55; *WWJ* 5:426 — 1/27/60; MM 4/5/60; *MS* 23:654; *WM* 179, 181; *DNW* 38:20; *UPR* 169; SGSHCM 12/13/90; *UPR* 170; 171; 174; *LEJ* 6:33 [bp]see *u*; *TPBY* 3:10/8/54 *dj, dk*; *KST* 50; *MS* 23:654; *TPBY* 6:8/25/67 *af*; 6:6/8/73 *j, ac, ad*; *JD* 16:167; *WM* 179, 180, 181, 187, 197, 199; *TC* 6:78; 10:265; *UPR* 169; SGSHCM 12/13/90; *UPR* 175 [bq]see *s*; Mark 2:27 – 28; *TPBY* 3:10/8/54 *du*; 4:4/25/55 *ae*; *WWJ* 4:317 — 5/6/55; *JD* 3:319; 9:246; *TPBY* 6:9/5/66 *u*; 6:8/25/67 *q*; *JD* 14:92; *RMS* 488; *TPBY* 6:6/8/73 *i, x, z, aa, ac, ad, ae*; *WM* 179; *DNW* 38:20 [br]see *l, cc*; Dan. 7:9, 13, 22; D&C 27:11; 116; *UPR* 18:22; 91:46; *TPJS* 39, 122, 157, 167, 237; OC to JW 1/1/34; *EMS* 2:154; *AP* 13 – 14; *ZW* 1:143; *TPBY* 3:10/8/54 *cv, fk*; 4:4/25/55 *ax, bb, bp*; *JD* 4:271; 5:331; *TPBY* 6:11/30/62 *an*; *JD* 11:42; 11:283; 11:326 – 327; *WWJ* 6:381 — 12/16/67; *JD* 13:187; *WWJ* 6:576 — 10/15/70; *JD* 15:321; *TPBY* 6:6/8/73 *y, aa*; *WM* 179, 184, 191; *JD* 18:342; *DNW* 38:20; *UPR* 169; SGSHCM 12/13/90; *EEA* 77

holy men have written and spoken — HE *is our* FATHER *and our* GOD, *and the only God with whom* WE *have to do*.[bs] Every man upon the earth, professing Christians or nonprofessing, must hear it, and *will know it sooner or later*. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man; the seed was brought from another sphere, and planted in this earth.[bt] The thistle, the thorn, the briar, and the obnoxious weed did *not* appear until after the earth was cursed.[bu] When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from *its effects*,[bv] and therefore their offspring were mortal.[bw] When the Virgin Mary conceived the child Jesus, the Father had begotten him in his own likeness.[bx] He was *not* begotten by the Holy Ghost.[by] And who is the Father? He is the first of the human family;[bz] and when he [i.e. Jesus] took a tabernacle, it was begotten by *his Father* in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve;[ca] from the fruits of the earth, the first earthly tabernacles were originated by the Father,[cb] and so on in succession. I could tell you much more about this; but were I to tell you the whole truth, blasphemy would be nothing to it, in the estimation of the superstitious and over righteous of mankind. However, I have told you the truth as far as I have gone. I have heard men preach upon the divinity of Christ, and exhaust all the wisdom they possessed. All Scripturalists, and approved theologians who were considered exemplary for piety and education, have undertaken to expound on

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[bs] see *n, x, bc*; For a comprehensive overview on this doctrine composed from B.Y.'s own words, see Doctrine of the Priesthood Vol. 4, No. 3, Sept. 1987. *TPBY* 1:12/23/45; 2:2/16/47; *MS* 15:780; 15:801 – 802, 803, 804; 15:825; 16:530; 16:534; *ZW* 1:137, 142, 143; *TPBY* 3:9/17/54 P.M. *d*; *MS* 16:629; *TPBY* 3:10/8/54 *en, eo, ep, eq, fd, gn*; *MS* 17:320; 17:194 – 195; *TPBY* 4:4/25/55 *bp*; *MS* 17:785; *SH* 374; SWRd 3/11/56; *JD* 4:1; *MLD* 196 – 198; *JD* 4:217; 5:331 – 332; 7:285 – 286; *WWJ* 5:423 — 1/27/60; MM 4/4/60, 4/5/60; *JD* 8:243; *WWJ* 5:493 — 9/4/60; WWP to BY 5/6/61; *MS* 24:100; *JD* 9:283; HCKP, PMB 4/30/62; *TPBY* 5:11/30/62 *aq*; *TPBY* 5:7/19/63 *x*; *JD* 11:41 – 42; *DN* 10/12/65; *TPBY* 6:8/25/67 *r*; *WWJ* 6:381 — 12/16/67; 6:390 — 1/24/68; MSP 6/8/68; *JD* 13:187; SLSP 10/15/70; JCAWd 1/25/71; *TPBY* 6:6/8/73 *h, l, af, ag, ah*; 6:5/14/76; SLSP 6/9/73; *WM* 179, 191, 194, 200; *PRHP* 2:8; *LJP* 437 – 439; *MS* 41:65 – 66, 67; *PMJS* 30; *TC* 6:78; AHCd 3/10/88; *DNW* 38:20; AHCd 6/23/89; *UPR* 169; SGSHCM 12/13/90; *SHSS* 375 – 376; *UPR* 170; 171; SGSHCM 6/11/92; AHCd 5/26/92; ESd 7/22/92; MS 57:355 – 356; ESd 2/28/96; 3/3/96; BYJd 10/12/97; ESd 10/13/97; AHLd 10/13/97; EHN to PB, 12/4/97; EHN to FDR 12/4/97; FDRd 12/16/97; BYJd 12/16/97; FDRd 12/18/97; JHSd 1/11/99; MDD 42; *EEA* 77; *UPR* 175 [bt] *TPBY* 3:12/11/53 *b*; 3:10/8/54 *ct, dc, du*; *KST* 49 – 50; *JD* 3:319; 7:285; 8:243 – 244; *MS* 23:654; *JD* 10:222; 10:235; *TPBY* 6:9/5/66 *y*; *RMS* 488; *TC* 10:265 [bu] Gen 3:17–19 [bv] WC to BY 10/4/52; *TPBY* 3:10/8/54 *ei*; *WWJ* 5:427 — 1/27/60; *MS* 23:654; *UPR* 174 [bw] see *k, w*; *TPBY* 3:10/8/54 *dv*; *MS* 23:654; *TPBY* 6:8/25/67 *w*; *UPR* 174 [bx] see *o, y, by, bz, ce, ch*; *JD* 1:238; SGSHCM 6/11/92; *BEN* 1/28/15 [by] see *y, bz, ce, ch, ci*; *TPBY* 3:2/19/54 *p, q, t, u, v, w* [bz] see *ce*; *MS* 23:654; *DNW* 38:20 [ca] see *p*; *TPBY* 3:2/19/54 *q*; *BEN* 1/28/15 [cb] see *c, d, k, o, p, w, bn, bw, ca*; *TPBY* 3:2/19/54 *s*; 3:9/17/54 P.M. *i, j*; 3:10/8/54 *x, y, z, ba, bc, be, bf, ck, db, dc, de, df, dg, ej, ep, fg*; 6:9/5/66 *x, z*; 6:6/8/73 *w, x*

this subject, in every age of the Christian era; and after they have done all, they are obliged to conclude by exclaiming "great is the mystery of godliness," and tell nothing.

It is true that the earth was organized by three distinct characters, namely, Eloheim, Yahovah, and Michael,[cc] these three forming a quorum, as in all heavenly bodies, and in organizing element, perfectly represented in the Deity, as Father, Son, and Holy Ghost.[cd]

Again, they will try to tell how the divinity of Jesus is joined to his humanity, and exhaust all their mental faculties, and wind up with this profound language, as describing the soul of man, "It is an immaterial substance!" What a learned idea! Jesus, our elder brother, was begotten in the flesh by the same character that was in the garden of Eden, and who is our Father in Heaven.[ce] Now, let all who may hear these doctrines, pause before they make light of them, or treat them with indifference, for they will prove their salvation or damnation.[cf]

I have given you a few leading items upon this subject, but a great deal more remains to be told.[cg] Now, remember from this time forth, and for ever, that Jesus Christ was not begotten by the Holy Ghost.[ch] I will repeat a little anecdote. I was in conversation with a certain learned professor upon this subject, when I replied, to this idea — "if the Son was begotten by the Holy Ghost, it would be very dangerous to baptize and confirm females, and give the Holy Ghost to them, lest he should beget children, to be palmed upon the Elders by the people, bringing the Elders into great difficulties."[ci]

Treasure up these things in your hearts. In the Bible, you have read the things I have told you tonight; but you have not known what you did read.[cj] I have told you no more than you are conversant with; but what do the people in Christendom, with the Bible in their hands, know about this subject? Comparatively nothing.

[cc] *TPBY* 3:10/8/54 *cr, cu*; 6:6/8/73 *z*; *WM* 179; *UPR* 75:21; *DNW* 38:21 [cd] see *ch*; *TPBY* 3:2/19/54 *w,* [ce] see *o, y, z, bb, bl, bx, bz*; *TPBY* 3:4/10/52 *e*; *MS* 15:825; *TPBY* 3:2/19/54 *q, r, s, t, u, v, w*; *ZW* 1:138; *TPBY* 3:9/17/54 P.M. *e, f*; 3:10/8/54 *x, y, z, ba, bd, cd, dq, fc, fd, ga, gd, gh, gi*; 4:4/25/55 *aq*; *SH* 374; *JD* 4:1; *MLD* 196 – 198; *JD* 4:217 – 218; MM 4/5/60; *TPBY* 5:7/14/61 P.M. *x*; 5:7/19/63 *au*; *JD* 11:42; 11:268; *WWJ* 6:381 — 12/16/67; *TPBY* 6:6/8/73 *n, ar, as*; 6:5/14/76; *WM* 179; *UPR* 75:32 – 33; JCAWd 3/1/77; *DNW* 38:20, 21; *MS* 51:435; 51:278; AHCd 6/23/89; SGSHCM 12/13/90; *UPR* 170; SGSHCM 5/15/91; *UPR* 174; SGSHCM 6/11/92; *FSSC* 87 – 88; *BEN* 1/28/15; HOJ 10/1/54 [cf] *TPBY* 3:10/8/54 *e*; *JD* 14:136; *TPBY* 6:5/14/76 [cg] *TPBY* 3:10/8/54; *JD* 4:215 – 219; *UPR* 75; *TPBY* 6:6/8/73 [ch] see *by*; *TPBY* 3:2/19/54 *w* [ci] see *q, ba*; *TPBY* 3:2/19/54 *w, z* [cj] *TPBY* 3:10/8/54 *gp*; *WWJ* 6:390 — 1/24/68

A Synopsis of President Brigham Young's given in the Tabernacle at Salt Lake City, Utah, on sunday, December 11, 1853. (Reported by Wilford Woodruff; BYP, HDC)

There is a reason and cause why there is a tempter and why sin, evil and misery has entered the world, it is that man may be proven in this state of existence and learn good and evil by contrast, for there are many things that man cannot learn upon any other principle. Adam and Eve knew that they would be tempted and fall — they had been on an Earth before, and they knew it would be necessary for them to fall — they understood it perfectly. Is it right to do wrong? Yes, it is right to do wrong and to do evil. I expect advantage will be taken of what I say. There is not that difference between men there appears to be — people do not understand each other here. It is necessary to know evil, for men that do not know evil do not know good. We have to know one in order to understand and comprehend the other. We once were in the presence of God in Heaven — why did not the Lord keep us there when He had us there? Because it was necessary that we should be tried and proven and know good and evil that we might be exalted, for we cannot be exalted without it. Would it not be folly for our Heavenly Father to cause us to suffer without its doing us any good? We will not charge the Lord with folly — then it is for our good and benefit that good and evil exist that we may be tried in all things, that we may obtain the glory which Adam has obtained. . . . . It is the privilege of this people to have the darkness flee away and make ourselves a great deal better. The Lord intends to make His children capable of receiving a CELESTIAL CROWN — therefore we must be made acquainted with all things in Heaven, Earth and Hell, Principles and Powers, that we may know what to do, so we may not be deceived and cast down to Hell.

I would not alter it if I could without it would be to make everybody do the best they could — this is all the alteration I would make if I had the power. . . . it is necessary that man should be, and descend below all things that they may ascend above all things. This was the case with Jesus Christ the Savior of the world. He set the example and the Saints should follow it. . . . (***TPBY*** Vol 3: <11 Dec 1853> 196–198)

An excerpt from a Discourse given by President Brigham Young, at the Tabernacle in Salt Lake City, on Sunday morning, February 19, 1854. (TPBY 3:251–252, 257; Reported by George D. Watt / BYP, HDC; Wilford Woodruff / WWJ 4:250)

I will notice another idea touching the Holy Ghost begetting the Son of God. Who was it that spoke from the heavens and said, *"This is my beloved Son, hear ye him"*?[o] Was it God the Father? It was. The

Apostles bear testimony that such a voice was actually heard, *"This is my beloved Son,"* and if it is true the Holy Ghost begat him, I would add, "which was begotten by one of my neighbors, hear ye him." Who was the Saviour begotten by? Oh, by his Father or his brother, or some other person. So the Holy Ghost begetting the Saviour looks to me. It makes me think of a story I heard in a dramatical performance once, that a certain individual was born of one of his aunts but he had no mother. [p] It appears as reasonable to me to say a cousin or a fellow laborer of the Saviour begat him, as to say the Holy Ghost begat him. Who did beget him? His Father, and his Father is our God,[q] and the Father of our spirits,[r] and He is the framer of the body.[s] The God and Father of our Lord Jesus Christ — Who is He? He is Father Adam [t] — Michael [u] — the Ancient of Days.[v] Has he [i.e. Jesus] a Father? He has! Has he a Mother? He has! Now to say that the Son of God was begotten by the Holy Ghost, is to say the Holy Ghost is God the Father, which is inconsistent, and contrary to all the revelations of God, both modern, and ancient.[w]

I silenced this erroneous doctrine a year ago last fall conference.[x] It was, I think, when a dispute arose among some of our best Elders, as to who was the Father of the Son of Man [y] pertaining to the flesh. Some contended it was the Holy Ghost, and some that it was Eloheim. When I spoke upon it in this stand before a conference of Elders, I cautioned them when they laid their hands upon the people for the gift of the Holy Ghost, according to the instructions of the Saviour, to be very careful how they laid hands upon young women, for if it begat a child in the days of the Virgin Mary it is just as liable to beget children in these days. It has all the power in this day that it had then, it has lost none.[z]

Wilford Woodruff Account: Sunday Edwin D. Woolley was called upon to preach . . . President Young followed and made many good remarks. . . . He said that our GOD was Father Adam.[be] He was the Father of the Savior Jesus Christ.[be†] Our God was no more or less than ADAM,[bf] Michael the Arkangel.[bg] I attended meeting in the prayer circle in the evening and then went and preached to the 13 ward.

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[q]Matt. 3:17; Mark 1:11; Luke 3:22; JSH 1:17 [p]*TPBY* 3:4/9/52 P.M. *by*; 3:10/8/54 *bg* [q]see *be, be†*; John 20:17; *TPBY* 3:4/9/52 P. M. *bs*; *BEN* 1/28/15 [r]Heb. 12:9; Deut. 32:6 – 8; Num. 16:22; 27:16; James 1:17; *TPBY* 3:4/9/52 P.M. *bm* [s]Acts 17:28 – 29; Luke 3:38; Gen. 5:1 – 3; Ps. 82:6; D&C 76:24; Moses 6:8 – 9, 22; *TPBY* 3:4/9/52 P.M. *cb* [t]see *be, be†, bf*; Luke 1:26 – 35; John 20:17; Acts 17:28 – 29; Eph. 3:14 – 15; Mark 2:27 – 28; Moses 6:57; John 8:41 – 44, 54; Gen. 14:18 – 20; Ps. 110:4; Heb. 7; Ex. 6:3; Deut. 12:4; Matt. 27:46; Mark 15:34; Luke 23:46; Ps. 22:1; Mark 5:7; Luke 8:28; 1:31 – 35; Heb. 7:1; 1:1 – 9; TPBY 3:4/9/52 P. M. *ce*; 3:10/8/54 *be, bf, bg* [u]see *bg*; D&C 107:53 – 55; 78:16; 88:112 – 115; Dan. 12:1; Judg. 5:13 – 15; 6:2; Rev. 19:10; 22:9; Jude 9; Zech. 3:2; Gen. 16:7 – 13; 18:1 – 8, 13 – 14, 16 – 33; 22:11 – 18; 28:11 – 19; 32:24 – 30; 35:9 – 15; Ex. 3:2 – 6, 11 – 16; Judg. 6; 13; 1 Thes. 4:16; D&C 29:26; 128:20 – 21; *TPBY* 3:4/9/52 P.M. *ce*; 3:10/8/54 *be, bf, bg* [v]Dan. 7:9 – 10, 13 – 14, 21 – 22, 25, 27; Rev. 4:2; 5:1, 6, 7, 9, 11 – 13; 7:9 – 11; D&C 27:11; 116; *TPJS* 157, 167; *UPR* 18:16 – 22; *TPBY* 3:4/9/52 P.M. *br* [w]Luke 1:35; John 5:18; Matt 27:43; Luke 22:70; John 5:25; 9:35 – 38; 10:36; 11:4; Mark 1:1; John 3:18; 20:31; Matt 11:27; Luke 10:22; Mark 13:32; *TPBY* 3:4/9/52 P.M. *by, cd* [x]*TPBY* 3:4/9/52 P.M. *g, bl, bx, by, bz, ca, ce, ch, ci*; *JD* 1:50 – 51

[y]Mark 2:27 – 28 [z]*TPBY* 3:4/9/52 P.M. *ci* [be]see *q, t* [be†]see *t* [bf]see *q, r, s, t* [bg]see *u*

A Discourse delivered by President Brigham Young at the General Conference of the Church, held in Salt Lake City, on Sunday afternoon, October 8th, 1854. (TPBY 3:343–374; Reported by George D. Watt / BYP, HDC; John Pulsipher / JPS, BYU Library; Thomas D. Brown / Journal of the Southern Indian Mission, 88 – 89; Joseph Lee Robinson / Joseph Lee Robinson Diary, typescript, Utah State Historical Society)

Due to lack of seating in the Tabernacle, President Young proposed that the 10 A. M. conference adjourn to meet in the afternoon at the north end of the Tabernacle, where seats had been prepared.

At "2 P. M. An immense congregation were comfortably seated in the open air." "While the emblems were being passed, President Brigham Young delivered a highly interesting discourse, which held the vast audience as it were spellbound." (DN Vol 4:112, #31, 10/12/54)

"President Young preached to a congregation of several thousand, out of doors and I believe that he preached the greatest sermon that ever was delivered to the Latter Day Saints since they have been a people. Elder Watt Reported. I also took minutes." (WWJ 4:290)

I purpose to speak upon a subject that does not immediately concern yours or my welfare.

I expect in my remarks I shall allude to things that you search after as being absolutely necessary for your salvation in the Kingdom of God. It is true if you are faithful, and diligent they are things that will be fully made known to you in due time — at the proper time, according to the will of the Lord. But so many among us are preaching, lecturing, contemplating upon, and conversing about things away beyond our reach, sometimes I wish to gratify the people by speaking upon these subjects; for I think upon them as well as you; I meditate upon the future and the past as well as you, and I now gratify myself by gratifying the people.

In the first place, I wish to say to all men and women who believe in the Lord Jesus Christ, in the Holy Bible, and in the revelations that have been given at sundry times from the days of Adam to the present, I request that I may have your faith and prayers united with mine that whatever the Lord is pleased to give to the Latter-day

Saints through your humble servant this afternoon, He may give it, and that He does not wish to give He may retain, and keep from you. I make this request of the Saints for this reason; I know by my experience, by the visions of eternity that God reveals things to individuals that does not belong to the Church at large at present, or that does not yet belong to the Mass.[a] That I know.

It is natural for the people to desire that which is not beneficial to them. It is so in temporal things, and it is so in things that are spiritual. That I know.

Again, the Lord blesses His people with temporal things in abundance, and wishes to bless them with knowledge and understanding that is not for the world of mankind who do not believe in Him.[b] That I also know.

I may say things this afternoon that does not belong to the world. What if I do? I know the Lord is able to close up every person's mind who have eyes but see not, hearts but do not understand;[c] so I may say what I please with regard to the Kingdom of God on the Earth, for there is a veil over the wicked that they cannot understand the things which are for their peace.[d]

Jesus said at one time, "It is not meet to take the children's bread and give it to dogs."[e] This saying applies to all the dispensations that has been brought forth to the children of men from the days of Adam until now.

I wish the congregation to understand in connection with my sayings thus far, that the Latter-day Saints believe in God the Father, in Jesus Christ His son, in the Holy Ghost[,] God's minister,[f] and in the Celestial Law, or, in other words, the ordinances of the House of God, which, if obeyed, are calculated to save intelligent beings, exalt them, and bring them back into the presence of their God.[g]

I will tell you what I believe still further than this; though I do not pretend to say that the items of doctrine, and ideas I shall advance are necessary for the people to know,[g†] or that they should

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[a]see *b, c, d, e, cf, cg, bs, bt, bu, dq*; Luke 10:22; Matt. 11:27; 7:6; 13:10 – 16; Mark 4:9 – 12; Alma 12:9 – 11; Isa. 28:9 – 10; *TPBY* 3:4/9/52 P.M. *bd‡, cf*; *JD* 8:58; *TPBY* 5:7/14/61 P.M. *a*; 6:6/8/73 *a, g*; SGSHCM 12/13/90; *UPR* 171, 174; SGSHCM 6/11/92; FDRd 12/16/97; BYJd 12/16/97; FDR to EHN 12/18/97 [b]see *a*; John 16:3 [c]see *a*; Isa. 6:9 – 10; Matt. 13:14; MM 4/4/60; *JD* 11:81 [d]see *a*; Rom 11:8; Isa. 29:10; 2 Thes. 2:10 – 12 [e]see *a*; Matt. 15:26; Mark 7:27; BYJd 12/16/97; FDRd 12/16/97; FDR to EHN 12/18/97 [f]see *ch*; PGP 60:1; D&C 130:22 [g]see *s, q, r, bq*; D&C 84:18 – 25; 130:20 – 21; 131:1 – 4; 132:1 – 6, 33; *JST* Ex. 34:1 – 2; Alma 13:8 – 13; *TPBY* 6:6/8/73 *ap* [g†]*MS* 24:100; *JD* 12:228

give themselves any trouble about them whatever. I believe in the eternities of worlds,[h] saints, angels, kingdoms, and gods: In eternity without beginning. I believe the gods never had a beginning,[i] neither the formation of matter, and it is without end;[j] it will endure in one eternal round, swimming in space, basking, living, and moving in the midst of eternity. All the creations are in the midst of eternity, and that is one eternity, so they move in one eternal round.

Consequently, when you hear philosophers argue the point how the first god came, how intellegence came, how worlds came, and how angels came, they are talking about that which is beyond their conception;[j†] about that which never was, and never will be worlds without end. It manifests their folly. It shows they know nothing of such matters; and if they do know some things they have a right to know, there are things they have no right to know. This applies to all classes of mankind.

These are my views with regard to the gods, and eternities. Do you wish I should particularize?

Then, can you by any process of reasoning or argument, tell whether it was an apple that bore the first seed of an apple, or an apple seed that made the first apple? Or, whether it was the seed of a squash that made the first squash, or a squash that bore the first squash seed? Such abstruse questions belong to the philosophy of the world; in reality there never was and never will be a time when there was not both the apple and the apple seed.

(You must be patient with me, as I am not well enough to preach to such a large congregation in the open air, and labor onward without ceasation; you must allow me to take my own time.) I will proceed a little further with my preliminaries before I commence my subject. Inasmuch as I have taken the ground that there never was a beginning, nor end — I wish to say further; there is an eternity of elements, and an eternity of space and there is no space without a kingdom; neither is there any kingdom without a space.[k] Were the best mathematician to multiply figures from the

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[h]see *i, j, k, l, m, n, p, cb*; Moses 1:33, 35; 7:30; Abraham 3:12; Heb. 1:2; 11:3; *TPBY* 3:12/25/53 *i†*; *WWJ* 5:426—1/27/60; 6:343—5/12/67; 6:508—12/11/69; *JD* 14:71; *TPBY* 6:6/8/73 *aw*; *JD* 17:140; *TPBY* 6:5/14/76; *JD* 19:50; *BEN* 1/28/15 [i]see *h, fx*; D&C 93:23, 29; Abraham 3:18; *TPJS* 158, 181, 203, 208, 352 – 354, 373; *UPR* 16:1 – 11; 61:5 – 9, 17 – 19; D&C 76:24; Isa. 43:10 – 11; 44:6, 8; 45:5 – 6; *JD* 19:49 – 50 [j]see *h, bk*; D&C 131:7; *TPJS* 350 – 352; *UPR* 61:4; *JD* 13:248; 14:116 [j†]*GFC* [k]see *cs, h*; D&C 88:37; MM 4/5/60; *TPBY* 6:6/8/73 *ax*; 6:5/14/7

time he first commenced to learn at five or ten years of age, until he is one hundred years old, or until he has exhausted the capacity of figures known to man, he can then tell no more about the number of the creations of God in comparison than a mere child who knows nothing whatever of figures.[l] There is no beginning, no end; there is no bounds, no time, when the elements will cease to be organized into bodies with all the variety you have a faint specimen of on this Earth.

There are philosophers who believe that this Earth upon which we stand has been in existence for millions of ages. I wish to advance a few items that will open the minds of these philosophers, that they may be like well instructed scribes who treasure up in their hearts the mysteries of the Kingdom of God, the Principles of Eternity. Those who wish to be taught eternal principles, and become true philosophers[,] their minds can reach forth into the unlimited fields of eternity and still discover no end to the boundless expanse, and to its fullness.

There is no necessity of creating a world like this and and (sic) keeping it in one unalterable state or condition for the express purpose of bringing intelligent beings upon it, while there is an eternity of matter yet to be organized; and when we have lived as long as the best mathematicians among you can figure by millions, billions, trillions, etc., when [you have] exhausted all your wisdom and knowledge, and figures[,] you are then in the midst of eternity where you began.

A true philosopher wishes to grow, and increase continually; he wishes his mind to expand and reach forth, until he can think as God thinks; as angels think, and behold things as God beholds them.[m]

You recollect I told you in the commencement, I should talk about things that did not particularly concern you and me; but the people want to hear something in advance of their present knowlege; they want to find out if there is anything more for us to learn. When you have lived through eternities to come, learning continually,

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[l]see *h*; Moses 1:33, 35; 7:30; Abraham 3:12 [m]D&C 93:36; *TPJS* 354

you may then inquire, "Brother Brigham, is there anything more for me to learn." My reply to such an inquiry would be, yes there is an eternity of knowlege yet to learn.[n]

Search after wisdom, get knowlege, and understanding, and forget it not; and be not like the fool whose eyes are in the ends of the Earth, or like misers who are around us here; they are so craving, and anxious after property, that if they saw a picayune on the wall opposite to me there, they would run over forty dollars to secure that picayune; their eyes are on earthly riches to the neglect of riches that are more enduring.[o]

There are a great many persons who are so anxious to learn about eternity, gods, angels, heavens, and hells, that they neglect to learn the first lessons preparatory to learning the things they are reaching after. They will come short of them.[p]

I wish to speak a few words about the Bible as I have hinted at it. The Ordinances of the Kingdom of God on the Earth are the same to the children of Adam from the commencement to the end of his posterity pertaining to the carnal state on this Earth, and the winding up scene of this mortality.[q] With regard to the Bible[;] we frequently say, we believe the Bible, but circumstances alters cases, for what is now required of the people may not be required of a people that may live a hundered years hence. But I wish you to understand, with regard to the Ordinances of God's House to save the people in the Celestial Kingdom of our God, there is no change from the days of Adam to the present time, neither will there be until the last of his posterity is gathered into the Kingdom of God.

Those who are not acquainted with our doctrine are astonished, and say, "That is strange indeed; we thought no such thing as preaching Faith, Repentance, and Baptism was practiced in ancient, or Old Testament times."[r] I can tell you that no man from the days of Adam, no woman from the days of Eve to this day, who have lived, and who are now living upon the Earth will go into the Kingdom of their Father and God, to be crowned with Jesus Christ, without

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[n]see *h, fe, gh‡*; *TPBY* 3:2/22/52 *b†*; 3:4/9/52 A.M. *e*; 3:9/17/54 *b*; 5:8/10/62 *j* [o]Matt. 6:24–25, 30–34; 16:24–26; 19:14–30 [p]see *b, h, i, j, k, l, m*; *TPJS* 309, 343; *TPBY* 4:4/25/55 *a, u*; 4:5/4/56 *a, b* [q]see *g*; *TPJS* 168, 171–172, 308; *TPBY* 3:12/19/51 *b*; *JD* 1:229, 230; *WWJ* 6:343 — 5/12/67; *TPBY* 6:8/4/67 *u*; *JD* 19:48, 50 [r]see *g*; John 8:56; Heb. 7:12, 15–17; Moses 6:52–66; 1 Cor. 10:1–4; *JD* 21:244

passing through the same Ordinances of the House of God, you and I have obeyed.[s] I wish you distinctly to understand that.

There are many duties, and callings spoken of in the scriptures, and there are many not written, those for instance which are handed out to you by your President as circumstances require. Those imposed by the President of the Church of God, or by the president of any portion of it, are duties as necessary to be observed as though they were written in the Bible; but these requirements, duties, callings etc. change with the circumstances that surround the people of God. But when you speak of the system of Salvation to bring back the children of Adam and Eve into the presence of our Father and God, it is the same in all ages, among all people, and under all circumstances worlds without end. Amen.

I think these preliminaires will satisfy me, and I feel prepared to take my text; it is the words of Jesus Christ, but where they are in the Bible I cannot tell you now, for I have not taken pains to look at them. I have had so much to do, that I have not read the Bible for many years. I used to be a Bible student; I used to read and study it, but did not understand the spirit and meaning of it; I knew well enough how it read. I have read the Book of Mormon, the book of Doctrine [and] Covenants and other revelations of God which [He] has given to His people in latter times; I look at them, and contrast the spirit and power of them with my faithfulness. My clerks know how much time I have to read, it is difficult for me to snatch time enough even to eat my breakfast and supper, to say nothing of reading. I tell you my text is in the Bible and reads as follows. "And this is Life Eternal, that they might know Thee the only true God, and Jesus Christ whom thou hast sent."[t] I will now put another text with this and then offer a few remarks, it is one of the sayings of the Apostle Paul. "For though there be that are called gods, whether in Heaven, or in Earth (as there be gods many and lords many) but to us there is but one God, the Father, of whom are all things, and we in Him; and one Lord Jesus Christ, by whom are all things, and we

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[s]see *g*; *UPR* 71:15; 79:10–11, 24–27, 32–37; 80:1–12, 34–40; 81:1–50; 82:13–34; 83:4–5, 15–17; 84:2–3; 86:10–11; 87:1–16; 88:1–9; 89:4–25; *TPBY* 3:2/22/52 *c*; 3:4/9/52 A.M. *b*; *JD* 8:154 [t]see *br, gc*; John 17:3; *TPJS* 344; *TPBY* 4:4/25/55 *b, aj*; *JD* 4:215–216, 218; 4:271; 5:332; 7:285; 8:114; *TPBY* 5:7/14/61 P.M. *t*; 5:8/10/62 *a*

by him."[u] This God is the Father of our Lord Jesus Christ[v] and the Father of our spirits.[w] I feel inclined here to make a little scripture.[w†] (Were I under the necessity of making scripture extensively I should get Brother Heber C. Kimball to make it, and then I would quote it. I have seen him do this when any of the Elders have been pressed by their opponents, and were a little at a loss; he would make a scripture for them to suite the case, that never was in the Bible, though none the less true, and make their opponents swallow it as the words of an Apostle, or one of the Prophets. The Elder would then say, "Please turn to that scripture, gentlemen and read it for yourselves." No they could not turn to it but they recollected it like the Devil for fear of being caught.[w‡]) I will venture to make a little [scripture]. This God is the God and Father of our Lord Jesus Christ precisely as He is our Father[x] varying from mortality to immortality, from corruptible to incorruptible,[y] and that is all the difference. He is the God and Father of our Lord Jesus Christ, both body[z] and spirit;[ba] and He is the Father of our spirits,[bb] and the Father of our flesh in the beginning.[bc] You will not dispute the words of the Apostle, that He is actually the God and Father of our Lord Jesus Christ, and the Father of our spirits[.][bd] You may add these words to it, or let it alone, it is all the same to me, that He is not only the Father of our spirits, but also of our flesh,[be] He being the founder of that natural machinery through which we have all obtained our bodies.

Do you wish me to simplify it? Could you have a father without having a grandfather; or a grandfather without having a great

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[u] see *bv, bz, ci, ck, cl, cm, cj, gb*; 1 Cor. 8:5 – 6; *TPJS* 370 – 371; *TPBY* 3:4/9/52 P.M. *bs*; 4:4/25/55 *am, aw*; *WWJ* 5:423 — 1/27/60; *JD* 11:122 [v] see *w, v, x, y, z, ba*; John 20:17; *TPBY* 3:4/9/52 P.M. *ce*; *JD* 13:309 [w] see *dh, v, bb, bd, fs, fd, gd*; Heb. 12:9; Gen. 2:1, 4 – 5; Moses 3:4 – 5; *TPBY* 3:4/9/52 P.M. *bm*; 4:4/25/55 *aq*; *JD* 4:218 [w†] *TPBY* 6:5/14/76 [w‡] *JD* 8:198–199 [x] see *v, y, z, ba, bb, bc, bd, be, fd*; John 20:17; Luke 1:26 – 35; 3:38; Acts 17:28 – 29; Eph. 3:14 – 15; *TPBY* 3:4/9/52 P.M. *ce*; 3:2/19/54 *t*; 3:8/1/54 *d*; *JD* 8:115; 13:236; 14:92; *TPBY* 6:6/8/73 *n, ar*; 6:5/14/76; *BEN* 1/28/15 [y] see *v, x, fd, ek, eo, gn*; Moses 6:57; Mark 2:27–28; Eph. 3:14 – 15; John 8:41, 54; 1 Cor. 15:34 – 47; John 5:18 – 30; 1 John 3:1–3, 8, 16, 23; 2 Nephi 2:25; Moses 5:11; *TPBY* 3:10/8/54 *d*; *JD* 6:101; 6:348; 7:274; 7:285; 9:286; *TPBY* 5:8/10/62 *d*; *JD* 10:224; 10:192; 10:231; 10:319; 11:40 – 41 [z] see *v*; Mark 1:1, 11; Luke 1:30 – 35; *JD* 7:286; *UPR* 75:32 – 34 [ba] see *v, x*; Rom 8:29; Heb. 1:1 – 3, 6; SEPTU Deut. 32:43; BAE chap. 12 – 14; Jude 6; 2 Peter 2:4; Rom. 8:29; 2 Cor. 4:4; Col. 1:15, 18; Gen. 1:28; D&C 93:21 – 22; Eth. 3:14 – 16; Mosiah 15:1 – 5; Moses 3:4 – 5; 1:6, 13, 16, 32 – 33; 2:1, 26 – 27; Gen. 1:26; 2:1, 4 – 5; *TPBY* 3:10/1/54 *c*; *JD* 4:218; 7:285; *TPBY* 6:5/14/76 [bb] see *w, bd, bw, cn, dh, x, ck, dt, fs, fd, dx, em, eq*; Heb. 12:9; Moses 2:26 – 27; Eth. 3:14 – 16; *TPBY* 3:10/1/54 *b*; *JD* 4:217; *TPBY* 5:7/14/61 P.M. *z*; *JD* 9:305; 9:321; *TC* 6:78 [bc] see *ck, x, fd, ek, gn*; Luke 3:38; Acts 17:28 – 29; Moses 6:8, 22; D&C 76:24; *TPBY* 3:4/9/52 P.M. *cb*; *JD* 8:29 – 30; *TPBY* 6:8/4/67 *t*; *JD* 12:324; 14:111; 19:323, 325 [bd] see *bb, cl, w, x, fd*; Moses 3:4 – 5; *TPBY* 3:4/9/52 P.M. *bm*; 4:4/25/55 *bn*; *JD* 8:206; 11:42; 11:123; 12:69; *TPBY* 6:8/4/67 *n*; *JD* 14:71; 19:48 [be] see *x, bf, de, dg, fd, ek, em, eo, eq*; *UPR* 61:17 – 18; *TPJS* 373; *TPBY* 3:4/9/52 P.M. *bo*; *JD* 3:93; 4:216 – 217; 6:31; 6:332; 8:67; 8:195; *MS* 23:651; 23:654; *JD* 10:235; 11:81; 12:62; 13:235, 236; 13:311, 315; 14:71; 13:250; 13:306; 14:136; *WWJ* 7:135 — 5/7/73; *JD* 16:46; 16:127; *JI* 9:30; *JD* 17:143; 17:370; *WM* 181, 192; *JD* 19:48; *PMJS* 31; *MA* 164 – 165; AC to JMW, 1877; *MS* 51:433 – 434, 435; 51:278; SGSHCM 12/13/90; *JI* 27:719, 720; *MS* 56:772; *BEN* 1/28/15

grandfather?[bf] I never heard of [but] one circumstance that varied from this rule, and that was a son of the Emerald Isle who said he was born of one of his aunts.[bg] Does this unlock to your understandings how the Lord Almighty is our natural Father; He set the great machine to working. If you cannot see this truth now, you will if you are faithful, and patient.

I will now quote another scripture. "And hath made of one blood all nations of men for to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations."[bh] From these words we understand that God has made of one blood all the inhabitants that are upon the Earth[bi] [— all] that has been, and that will be in the future will be of the same blood as those that have been. Do you believe that scripture? I do with all my heart. I believe we are all of one flesh, blood, and bones. We are made of the same matter, the same elements, we have sprung from one mother, Earth.[bj] Matter was brought together from the vast eternity of it that exists, and this terra firma upon which we stand was organized,[bk] then comes the world of mankind, the beasts, fishes, fowls, and every living thing to dwell upon the Earth after its kind; and vegetation of every kind to support the animal life upon it, until the organization of this world was perfected in all its variety;[bl] being brought from the eternity of matter, and prepared for intelligent beings to dwell upon, wherein to prepare themselves to dwell eternally in the presence of their Father and God.[bm] Those who keep this their second estate,[bn] and do honor to their being, and answer the design of their creation, shall be exalted to inhabit the Earth, and live upon it when it shall be Celestial, and brought back into the presence of God, there to dwell forever and ever.[bo]

Before I proceed any further, I will ask a question. And I would like you men, and women of intelligence, to understand and watch well, to see if I keep the thread of truth, whether I preach to you

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[bf] see *by, de*; Rev 1:6; D&C 121:32; *TPJS* 373; *TPBY* 3:2/5/52 *g*†; 4:5/4/56 *h*; *JD* 9:148; 9:286; *TPBY* 5:7/19/63 *j*; *WWJ* 7:135—5/7/73 [bg] see *de*; *TPBY* 3:2/19/54 *p* [bh] see *bi, co, cp, em*; Acts 17:26; Deut. 32:8; *JD* 7:290; 8:194; 10:319; 12:62; *TPBY* 6:8/4/67 *bh* [bi] see *bh*; Gen. 6:1 – 6; 3:15; Moses 7:22; John 8:33 – 49; GP 61:5 – 12; HA 92:20 – 32; *PJ* 13; 2 Enoch 31:6 [bj] see *dg* [bk] see *j, cr*; Gen 1:1 – 9; Abraham 4:1 – 11; *TPJS* 350 – 352; *UPR* 61:4 – 9 [bl] see *ct*; Gen. 2:5 – 9, 18 – 23 [bm] see *dv, by*; John 17:21 – 24 [bn] see *ft, ek*; Jude 6; Abraham 3:24 – 28; Moses 4:1 – 4; Alma 13:3 – 5; *WM* 180; *MS* 56:772, 773 [bo] see *by, fc*; D&C 77:1; 130:9; 29:23 – 24; 45:58; 56:20; 63:20 – 21; 103:7; 88:17 – 26; *UPR* 170; *JI* 27:719

according to the law, and the testimony, according to the words of the Prophets, of Jesus Christ and his Apostles, and according to the words of angels.[bp] Mark ye well my sayings, and see if you can pick any flaw in them. If you think you can so do, when you come to the proper place to be corrected, you may then receive instructions that will do you good. The question I wish to ask is simply this; and I put it to all the Elders of Israel, and to all the men and women of intelligence in Israel which pertains to the Kingdom of God on Earth; and if the whole world were before me I would ask them the same question. Can any man, or set of men officiate in dispensing the laws, and administering the ordinances of the Kingdom of God, or of the kingdoms and governments of the world legally, without first obeying those laws, and submitting to those ordinances themselves. Do you understand me? If a foreigner wishes to become a citizen of the United States he must first become subject to this government; must you not first acknowlege and obey the laws of this government? Certainly you must.

Then, to apply this to the Kingdom of God on Earth, and ask yourselves if any man has the power, the influence[,] the right, the authority, to go forth and preach this gospel, and baptise for the remission of sins unless he himself has, in the first place, been baptised, ordained and legally called to that office?[bq] What would the Elders of Israel and every other sensible man say to this? They would all decide at once with me, that no man can lawfully officiate in any office in the Kingdom of God, or in the governments of men, he has not been called to, and the authority of which has not been bestowed upon him. I am not going to talk a thousand things to you, but I wish to tell you a few, and desire you to understand them, and connect them together.

There are a few more questions I would like to ask, for the simple reason of bringing the minds of the people to bear upon certain items of principle, and the philosophy of the Kingdom of God on Earth, that they may know how heavenly things are. But I will pass on, and notice some of the texts I have quoted. Before I proceed however, I will put one more question, at the same time I

[bp]Isa. 8:20; Gal. 1:8 – 9 [bq]see *g*, *dl*; Luke 6:13; John 15:16; Heb 5:4; Alma 13:1; 3 Nephi 11:19 – 25; 12:1; 18:36 – 37; D&C 13; 27:12; 128:20; 110:11 – 15; JSH 1:68; *UPR* 18:3 – 12; 24:23 – 43; 70:10 – 13; *HC* 2:52; *PWJS* 4; *JD* 6:275; 10:357

wish you [to] bear in mind the one I have just asked, do not forget th[at] no man has authority to officiate in the ordinances of heavenly or earthly governments only so far as he has obeyed them himself. Now to know the only wise God and Jesus Christ whom He has sent, will put the man, woman[,] congregation, or nation in possession of Eternal Life.[br] Are the hearts of the Latter-day Saints prepared to have Eternal Life given to them enmass, and say there shall be no more apostacy, but bring them all up that they may know and understand the Gods, Eternities[,] Creations, Heavens, Hells, Kingdoms, Thrones, Principalities, and Powers?[br†] It cannot be done. The sheep and goats are together;[bs] the wheat and the tares are growing together;[bt] the good and the bad are mixed; and they must so remain until the time when Jesus Christ will say, "gather my sheep into my fold; gather my wheat into my garner, and let the tares, and chaff, and stubble be burned.["][bu] That is not yet.

Now if you believe what you have heard me say you will believe there is lords many, and gods many; and you will believe that unto us, the inhabitants of this Earth there is but one God with whom we have to do;[bv] and according to the tenor of the Bible, we believe there are many[,] very many who have entered into Power, Glory, Might, and Dominion,[bw] and are gathering around them Thrones, and have power to organize elements, and make worlds,[bx] and bring into existence intelligent beings in all their variety, who if they are faithful and obedient to their calling and creation will in their turn be exalted in Eternal Kingdoms of the Gods.[by] Do you believe that? You and I have only one God to whom we are accountable, so we

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[br]see *t*; John 17:3; *MS* 15:803 [br†]D&C 132:19 – 20 [bs]see *a, t*; Matt. 25:31 – 33 [bt]see *a*; Matt. 13:24 – 43; D&C 38:12; 86:1 – 7; 88:94; 101:65 – 66; *TPJS* 97 – 98, 100 – 101; D&C 86:7 [bu]see *a*; Matt. 3:12; Luke 3:17 [bv]see *u* [bw]see *bx, by*; Alma 13:12; Dan. 7:10, 22, 27; Rev. 5:11; 7:2 – 15; D&C 77:11; 76:50 – 70, 92 – 95; 132:29 – 31 [bx]see *dw*; Heb. 1:2; 11:3; D&C 76:24, 39; 93:10; 132:55, 63; Moses 1:33, 35 [by]see *cc, bf, bw, dr, dv, fe, bo, en, er*; Psalms 82:1, 6; 138:1; John 10:30 – 38; 1 John 3:1 – 3; Rom. 8:11 – 21; Matt. 5:48; 1 John 2:3 – 6; Gen. chapt. 1, 2, 3; Moses chapt. 2, 3; Abraham chapt. 3, 4, 5; D&C 76:58; Moses 1:39; *WWJ* 3:323 – 325 — 2/23/48; *TPBY* 3:2/22/52 *c, w*†; 3:4/9/52 A.M. *d*†; *JD* 1:93; 3:93; 6:274 – 275; 6:282; *TPBY* 3:9/3/52 *b*; 3:9/23/52 *k*; *JD* 1:272; *MS* 15:801 – 802, 804; 15:825; *TPBY* 3:12/25/53 *g*†; 3:2/19/54 *n, bd*‡; 3:4/8/54 *h*; *ZW* 1:139 – 140, 142; *TPBY* 3:9/17/54 A.M. *d*; 3:10/1/54 *b, f–i*; 4:4/25/55 *ba*; *WWJ* 4:333 – 334 — 8/5/55; *TPBY* 4:5/4/56 *k – n*; *JD* 4:218; 4:271 – 272; 6:96; 7:158; 6:332; JH 8/27/59; *JD* 7:274; 9:102 – 103, 107; *WWJ* 5:423, 426 — 1/27/60; *JD* 8:61; 8:178 – 179; 8:194; 8:208; *TPBY* 5:3/17/61 *n*; *JD* 9:238; *TPBY* 5:7/14/61 P.M. *t, bf – bl, bo, l, aa*; 5:10/8/61 *q, bj*; *MS* 23:654; *JD* 9:286; 9:256; 9:246; 10:35; 9:305; *TPBY* 5:8/10/62 *i, n*; 5:11/30/62 *ar – bb*; *JD* 10:191 – 192; *TPBY* 5:7/19/63 *be, bg*; *JD* 10:317; 10:318; 10:354; 11:42; 11:122, 123; 11:262; 11:326; *WWJ* 6:343 — 5/12/67; *JD* 12:97; *TPBY* 6:8/4/67 *z*; *JD* 12:191; *MS* 31:267; *JD* 13:145; 13:236; 13:312; 14:71; 13:283; 14:242; 15:137; *RMS* 487; *TPBY* 6:6/8/73 *s, t, v, w, au*; *JD* 16:127; 17:140 – 144; 18:48 – 50 *TPBY* 6:5/14/76; *JD* 18:212 – 213; 18:259; *WM* 181, 191, 192, 198; *PRHP* 2:9; *JD* 19:49 – 50; *TC* 6:78; *MS* 51:433, 434, 435; 51:278; SGSHCM 12/13/90; 6/11/92; *DNW* 10/8/93, p. 506; *MS* 56:772 – 773; *EEA* 76; *BEN* 1/28/15

will let the rest alone, and search after the one we have to do with;[bz] let us seek diligently after Him, the very being who commenced this creation. *(asked blessing on bread)*

We will now make our inquiries with regard to our position with the God with whom we have to do. You will please recollect all ye Elders in Israel, for I want you to be instructed, by my remarks, that you may not fall into errors, that you have tested the question in your own minds with regard to the rights of officiating in ordinances. Now I wish to ask you if you have any conception or idea as to the creation of the world? "Oh yes," you reply, "A great many of us have a tolerable idea of it, but still there are mysteries we do not understand; there are some things in the Bible about the creation that seem to be dark: we have learned some things in this Kingdom we do not understand, and that do not correspond with the reading of the Bible."[ca] Let me open the eyes of your understanding.

There has never been a time when the creations of worlds commenced, they are from eternity to eternity in their creations and redemption.[cb] After they are organized they experience the good and the evil; the light, and the dark, the bitter and the sweet, as you and I do. There never was a time when there were not worlds in existence as this world is, and they pass through similar changes in abiding their creation preparatory to exaltation. Worlds have always been in progress, and eternally will be.

Every world has had an Adam, and an Eve: named so, simply because the first man is always called Adam, and the first woman Eve;[cc] and the Oldest Son has always had the privilege of being Ordained, Appointed and Called to be the Heir of the Family, if he does not rebel against the Father, and he is the Saviour of the family. [cd] Every world that has been created, has been created upon the same principle. They may vary in their varieties, yet the eternity is one; it

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[bz] see *u* [ca] see *cw, cy, cz, da, db, dc, dd, de, df, dg*; *TPJS* 349; *JD* 6:278 – 280; 1:237 – 245; *MS* 16:534 – 535; *TPBY* 3:396 – 397; *JD* 13:313; *TPBY* 6:5/14/76 [cb] see *h*; Moses 1:33, 35; 7:29 – 31; Abraham 3:1 – 14; Heb. 1:1 – 2 [cc] see *by, fj, fz, gc, gl*; *TPBY* 1:12/28/45; *JD* 6:275; 1:356; 4:271; JH 8/27/59; *JD* 8:208; *TPBY* 5:10/8/61 *bk*; *JD* 12:97; *TPBY* 6:8/25/67 *ae, ag*; *JD* 12:191; *MS* 31:267; *JD* 14:242; *RMS* 487 – 489; *TPBY* 6:6/8/73 *k, ad*; *JD* 16:167; 18:48 – 50; *TPBY* 6:5/14/76; *WM* 180; *TC* 6:78; *DNW* 39:389; *EEA* 76 [cd] see *eu, ev, ga, gd, gi*; Heb. 1:2, 6; Rom. 8:29; Col. 1:15; D&C 93:21; Rom. 8:17; *WWJ* 3:324 — 2/23/48; *MS* 15:801 – 802; *TPBY* 3:12/25/53 *jt*; *JD* 4:216; 6:95 – 96; 7:257; 8:195; *TPBY* 5:7/19/63 *ar*; *WWJ* 6:343 — 5/12/67; *JD* 12:69; 13:144 – 145; 13:236; 14:71, 72; 13:250; 13:282; 14:130; *RMS* 490; *TPBY* 6:5/14/76; *WM* 182, 191, 192; *UPR* 75:32 – 33; *JD* 19:48; *PMJS* 31; *DNW* 38:19; *UPR* 173; *EEA* 76; *BEN* 1/28/15

is one eternal round.[ce] These are things that scarcely belong to the best of this congregation. There are items of doctrine, and principles, in the bosom of eternity that the best of the Latter-day Saints are unworthy to receive.[cf] If the visions of their minds were opened to look into the vast creations, and gaze upon the Power, and Glory, and Goodness, and Exaltation of the Gods they would exclaim; "Wo is me[,] I am undone, I am of unclean lips."[cg]

But we will look at it a little. Do any of you know anything about the creation of this world? "Oh yes, we understand a good deal about it from the account given in the Bible." So you read in the Bible of there being three persons in one god;[ch] many religionists in the world believe in a three [in] one god, however, I do not wish to spend time to deliberate upon the notions adopted by the sectarians, the world is full of them. There are lords many and gods many according to the Bible;[ci] it does not contradict the doctrine, neither can you find a single passage that does away with that idea.[cj]

But let us turn our attention to the God with which we have to do. I tell you simply, He is our Father;[ck] the God and Father of our Lord Jesus Christ,[cl] and the Father of our spirits.[cm] Can that be possible? Yes, it is possible, He is the Father of all the spirits of the human family.

All things are first made spiritual,[cn] and brought forth into His kingdom. The spirits of all the human family were begotten by one Father. Now be watchful, for if I have time, and feel able, I shall communicate something in connection with this you are not expecting. Yes, every son and daughter of Adam according to the flesh can claim one parentage; the Heathen, and the Christian, the Jew and the Gentile, the high and the low, the king and the beggar, the black and the white, all who have sprung from Adam and

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[ce] see *h, i, j, k, l, m, n*; 1 Nephi 10:19; Alma 7:20; 37:12; D&C 3:2; 35:1 [cf] see *a*; Matt. 11:27; Luke 10:22; John 16:3; D&C 76:5 – 10, 114 – 117; Alma 12:9 – 11 [cg] Isa. 6:5; *JD* 4:218 [ch] see *f*; John 14:7 – 11; *TPBY* 3:4/9/52 P.M. *bi, bj, bk, cd*; *JD* 1:238; 4:216; 5:331; 6:95; 7:5; *TPBY* 5:7/14/61 P.M. *q – u*; *JD* 9:286; *TPBY* 5:11/30/62 *am*; *JD* 10:231; *TPBY* 5:7/19/63 *i*; *JD* 10:318, 319, 320; 11:120 – 121; 13:144, 146; 13:312; 13:307; 16:31; 16:46; *TPBY* 6:5/14/76; *JD* 18:261 – 262; 19:48; *MS* 51:434; 51:278; *BEN* 1/28/15 [ci] see *i*; 1 Cor. 8:5 – 6 [cj] see *u*; Isa. 43:10 – 11; 44:6, 8; 45:5 – 6; Psa. 82:1, 6; 45:6 – 7; Heb. 1:9; *TPJS* 352 – 355; *UPR* 16:1 – 11; D&C 93:23, 29; 121:32; Abraham 3:18; John 4:24; Septu. Ex. 3:14 [ck] see *u, bc, bb, ek*; Luke 3:38; Acts 17:28 – 29; *TPBY* 3:4/9/52 P.M. *cb, bs* [cl] see *w, bd, u, v*; John 20:17 [cm] see *w, bb, u, em*; Heb. 12:9; James 1:17; Num. 16:22; 27:16; Deut. 32:6 – 18 [cn] see *z, ba, bb, dw*; Gen 2:1 – 5; Jude 6; Moses 3:4 – 5; *RMS* 487

Eve have one father.[co] "Then you make it out we are brethren and sisters." Certainly for the whole human family are made of one blood of the same material; they are all begotten and brought forth by one parentage, and from one generation to another they are of one flesh and blood, and of one kindred.[cp] The God and Father [of] our Lord Jesus Christ is the Father of our spirits.

I began at the end, and shall probably finish at the beginning of my discourse; but it is no matter which end a man begins at, for the first shall be last, and the last first;[cq] which proves it is one eternal round; it is one eternity. Eloheim looks round upon the eternity of matter, and said to His associates, and ***those*** that He was pleased to call upon at that time for His counselors, with regard to the Elements[,] Worlds, Planets, Kingdoms and Thrones; said He, "Yahovah Michael, see that Eternal Matter on all sides, this way and that way; we have already created Worlds upon Worlds, shall we create another World? Yes, go and organize the elements yonder in space;[cr] not empty space for there is no such thing,[cs] once in a while, earth quakes, and the extensive destruction of combustible matter by fire will come nigh making empty space for perhaps the millionth part of a second. Yahovah Michael go and create a world, make it, organize it, form it; and then put upon it everything in all the variety that you have see[n], that you have been in the habit of being associated with in other worlds, of beasts, birds, fowls, fish, and every insect, and creeping thing, and finally, [when] the whole eternity of element is full of life, bring it together and make of it living creatures."[ct]

Yahovah Michael goes and does as he is told.[cu] What I am now going to tell you, will no doubt astonish the whole of you. When Yahovah Michael had organized the world, and brought from another kingdom the beasts[,] fish, fowl, and insects, and every tree, and plant with which we are acquainted, and thousands that we never saw, when He had filled the Earth with animal and

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[co]see *bh*, *fg*; Moses 7:22; John 8:33 – 49; Gen. 3:15; Abraham 1:21 – 27; Moses 8:12 [cp]see *bh*; Acts 17:26 [cq]Matt. 19:30; 20:16; Mark 10:31; Luke 13:30 [cr]Abraham 3:24 – 26; *TPBY* 3:4/9/52 P.M. *cc*, *bk* [cs]see *k*; D&C 88:37 [ct]see *bl*, *du*, *eh*; Abraham chap. 4; *TPBY* 3:4/9/52 P.M. *bt* [cu]see *cr*, *cv*, *ge*; *TPBY* 3:2/5/52 *g†*; 3:4/9/52 P.M. *cc*; 3:34; 3:2/5/52 *h*; *JD* 1:356; 1:238; 1:270, 272; *TPBY* 4:4/25/55 *av*; *JD* 3:319 – 320; *TPBY* 4:5/4/56 *d*; *MLD* 196 – 198; *JD* 4:216, 217; 9:103; *WWJ* 5:422 – 423, 426 — 1/27/60; *JD* 9:148; 9:286; 9:243; 9:246; 10:235; 10:300; 11:41 – 42; *MPHH* 244; *JD* 11:326 – 327; *WWJ* 6:343 — 5/12/67; *TPBY* 6:8/4/67 *g – q*; 6:8/25/67 *aa*; *JD* 12:99; 13:187; *LUMCM* 486; *JD* 13:236; 13:311; 14:130; JFSd 6/17/71; *WN* 357; *WM* 179; AHCd 6/23/89; *UPR* 169; SGSHCM 12/13/90; *UPR* 170; 174; SGSHCM 6/11/92; *MS* 57:355 – 356; ESd 2/28/96; FSSC 87 – 88

vegetable life, Michael or Adam[cv] goes down to the new made world, and there he stays.

Do you suppose he went there alone. Moses made the Bible to say his wife was taken out of his side,[cw] was made of one of his ribs. I do not know anything to the contrary of my ribs being equal on both sides. The Lord knows if I had lost a rib for each wife I have, I should have had none left long ago. Some try to say how many wives the Governor of Utah has, but if they can tell, they can tell more than I can, for I do not know how many I have; I have not counted them up for many years. I did not know how many I had before I left the United States I had so many. I heard that I had ninety, why bless your souls nin[e]ty is not a beginning. You might ask me if I have ever seen them all; I answer no; I see a few of them I pick up myself here. I have lots, and scores I never see nor shall not until the morning of the resurrection.[cx]

Now about the rib. As for the Lord taking a rib out of Adams side to make a woman of, He took one out of my side just as much.[cy]

"But, Brother Brigham, would you make it appear that Moses did not tell the truth?"

No not a particle more than I would that your mother did not tell the truth, when she told you that little Billy came from a hollow toad stool. I would not accuse your mother of lying, any more than I would Moses; the people in the days of Moses wanted to know things that was not for them,[cz] the same as your children do, when they want to know where their little brother came from, and he answered them according to their folly, the same as you did your children.

Now some will be ready to say, "We always heard these Mormons did not believe the Bible." I believe all the truth that is there and that is enough for me, and for you to believe.[da]

"Then the Lord did not make Adam out of the dust of the earth."[db]

[cv]see *eh*; D&C 27:11; 107:54; 128:21; *UPR* 18:19; *TPJS* 157, 167; D&C 88:112 – 114; Joshua 5:13 – 15; 6:1 – 2; Dan. 12:1; 10:13, 20, 21; Jude 9; Zech. 3:2; *TPBY* 3:4/9/52 P.M. *bo, br*; *TPBY* 3:12/15/52 *a*† [cw]see *ca*; Gen. 2:18, 21 – 23; *WM* 180; *TC* 10:265 [cx]*UPR* 76:1 – 6 [cy]see *ca*; Gen. 2:23; 29:14; *TPBY* 6:8/25/67 *ae, ag* [cz]see *ca, gh*; Jacob 4:14; *KST* 50 – 51; *PMJS* 31 [da]see *ca*; PGP 60:8; Isa. 28:9 – 10; *JD* 14:280; 13:249 – 250; 14:116; *TPBY* 6:5/14/76 [db]see *ca, dc, dd, de, df, dg*; Gen. 2:7; *JD* 18: 257

Yes he did, but I have not got to that part of my discourse yet. Adam was made of the dust of the earth.

"Was he made of the dust of this earth."

No[,] but of the dust of the earth where on he was born in the flesh;[dc] that is the way he was made, he was made of dust.

"Did the Lord put into him his spirit."[dd]

Yes, as the Lord put into you your spirit, he was begotten of a father, and brought forth as you and I were; and so are all intelligent beings brought forth from eternity to eternity. Man was not mad[e] the same as you make an adobe to put in a wall.[de] Moses said Adam was made of the dust of the ground, but he did not say of what ground. I say he was not made of the dust of the ground of this Earth, but he was made of the dust of the earth where he lived, where he honored his calling, believed in his Saviour, or Elder Brother, and by his faithfulness, was redeemed, and got a Glorious Resurrection.[df] All creatures that dwell upon this Earth are made of the elements that compose it; which are organized to see if they will abide their creation, and be counted worthy to receive a resurrection. "What[,] every flesh."

Yes every flesh, for all flesh pertaining to this world is made of the dust of this Earth;[dg] it is all made from the same material, according to the will and pleasure of Him who dictates all things. Our bodies are composed of the same material that composes this Earth; they are composed of the water, air, and solid earth, either of which will resolve back to their native fountain.

How many elements are there I do not know anymore than you. They have never all been classified by science, though scientific gentlemen have tried to do it.

I tell you more, Adam is the Father of our spirits.[dh] He lived upon an earth;[di] he did abide his creation, and did honor to his

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[dc] see *ca, db, de, di*; *TPBY* 3:4/9/52 P.M. *bt*; *JD* 1:356; 2:6; SWRd 3/25/55; *TPBY* 3:9/17/54 P.M. *cf*; 4:4/25/55 *ab*; *JD* 3:319; 4:217 – 218; 7:285; *TPBY* 5:7/14/61 P.M. *y*; *JD* 11:122; *TPBY* 6:9/5/66 *x*; *UPR* 75:12 – 15; 170; SGSHCM 6/11/92
[dd] see *ca, db*; Gen. 2:7 [de] see *ca, db, bf, bg, gg*; Luke 3:38; Acts 17:27 – 28; Gen. 5:1 – 3; Moses 6:8 – 22; 7:33; Gen. 2:24; 1:26 – 28; 5:1 – 3; 2:7; 3:19; Moses 6:59; *UPR* 61:17 – 18; *TPJS* 373; *WaMe* 2/7/44; *TPBY* 1:12/21/45; *JD* 2:6; *TPBY* 3:9/17/54 P.M. *c*; *WWJ* 4:407 — 3/11/56; MM 4/5/60; *TPBY* 5:7/14/61 P.M. *ad*; *WM* 180, 181, 196 – 197; AHCd 3/10/88; *TC* 10:265; SGSHCM 12/13/90; *UPR* 174; SGSHCM 6/11/92; *UPR* 175; *IE* 11:778 [df] see *ca, db, ak, gf*; Gen. 2:17; 3:22; SWRd 3/25/55; *TPBY* 4:4/25/55 *ab*; *WWJ* 4:317 — 5/6/55; MM 4/5/60; SGSHCM 12/13/90; 6/11/92; *UPR* 175 [dg] see *ca, db, bj*; Gen. 2:7; 3:19; 18:27; 1 Kings 16:2; Job 10:9; 30:19; 34:15; Psa. 103:14; 104:29; 119:25; Eccl. 3:19 – 20; 12:7; Mosiah 2:25 – 26; Moses 6:59; Abraham 5:7; *JD* 1:274; SWRd 3/25/55; *JD* 7:285; *TPBY* 5:7/14/61 P.M. *f*; SGSHCM 6/11/92 [dh] see *w, bb, dt, eq, fx, gk, gn*; Gen. 3:20; Heb. 12:9; Gen. 2:1, 4 – 5; 1:26 – 28; Moses 3:1, 4 – 5; *TPBY* 3:4/9/52 P.M. *bm, bn, bz*; *JD* 6:275; MM 4/4/60; 4/5/60; *WWJ* 6:508 — 12/11/69; *WM* 179, 191; ESd 3/7/80; SGSHCM 12/13/90
[di] see *dc, de, fw*; Moses 6:59; *TC* 10:265

calling and Priesthood, and obeyed his Master or Lord, and probably many of his wives did the same,[dj] and they lived, and died upon an earth, and then were resurrected again to Immortality and Eternal Life.[dk]

"Did he resurrect himself," you inquire. I want to throw out a few hints upon the resurrection as it seems to come within the circuit of my ideas whether it ought to come within the circuit of my remarks or not. I believe we have already acknowledged the truth established that no person can officiate in any office he has not been subject to himself and been legally appointed to fill. That no person in this Kingdom can officiate in any ordinance he himself has not obeyed; consequently no being who has not been resurrected posesses the Keys of the Power of Resurrection.[dl] That you have been told often. Adam therefore was resurrected by some one who had been resurrected.

I will go a little further with this lest some of you will be querying, doubting, and philosophizing this away. It is true, Jesus said "I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again."[dm] I do not doubt the power of Christ; but did he prove that in his resurrection? No. But it is proved that an angel came and rolled away the stone from the door of the sepulchre, and did resurrect the body of the Son of God.[dn]

"What angel was this."

It is no[t] for me to say. I do not know him. If I ever did know him it is so long since I have entirely forgotten who it was. That Jesus had power to lay down his life, and power to take it up again I do not dispute. Neither do I dispute, but what an angel came, that was sent by the Father of our Lord Jesus Christ, to roll away the stone from the sepulchre, and resurrect the Son of God. Suffice it to say that he was some character who had himself been resurrected.

"Is there any further proof with regard to this sacred order of the Kingdom of God on the Earth."

[dj] see *dk, gg*; *TPBY* 3:4/9/52 P.M. *bp*; 6:8/25/67 *af*; *JD* 26:115 [dk] see *df, dl, dq*†, *ds, fr, eg, dj, fw*; 1 Cor. 15:34 – 47; *TPJS* 353 – 354; *TPBY* 3:4/9/52 P.M. *bo, bp*; 3:2/19/54 *d*; 4:4/25/55 *ac*; AHCd 3/10/88; *DNW* 38:21; *UPR* 169; SGSHCM 12/13/90; *UPR* 170; *LEJ* 6:33 [dl] see *bq, dk, es*; 1 Thes. 4:16; D&C 29:26; 1 Cor. 15:52; *WWJ* 3:325—2/23/48; *TPBY* 3:4/9/52 A.M. *m*; *JD* 6:275; *TPBY* 3:2/19/54 *z*† [dm] John 10:15, 17 – 18 [dn] Matt. 28:2 – 6; Mark 16:2 – 6; Luke 24:4 – 5; John 20:1

Oh yes, you can find it in all the scriptures. For instance when the Saviour appeared to Paul of Tarsus, on the road, in answer to the question, "Lord what will thou have me do," he was told to go into the city of Damascus, and it should be told him there what to do. In the mean [time] one Ananias was sent to him, who Baptized and Ordained him.[do] Jesus would not do this, because he had servants on Earth whose special duty it was to administer these ordinances.

Again the angel that appeared to Cornelius would not operate in the ordinances of the Gospel, but told him to send men to Joppa to the house of one Simon the Tanner, and call for one Peter etc. whose duty it was to do it, he being called and ordained to that power.[dp] Many more instances of this kind might be quoted but the above will suffice to illustrate the principle.

Now, many inquiries will be made about the Saviour, such as, "Who is he? Is he the Father of Adam? Is he the god of Adam? When Christ has finished his labor and presented it to his father, then he, Adam will recieve a fullness.["][dq] That is all easily understood by me. He cannot receive a fullness of the kingdoms He has organized until they are completed. If He sends His servants off to the right and to the left to perform a certain labor[,] His kingdom is not complete, until His ministers have accomplished everything to make His kingdom complete and returned home again.

Many inquire, who is this Saviour? I will tell you what I think about it, and as the [Southerners] say I reckon, and as the Yankees say I guess; but I will tell you what I reckon. I reckon that Father Adam was a resurrected being,[dq†] with his wives and posterity, and in the Celestial Kingdom they were crowned with Glory[,] Immortality and Eternal Lives, with Thrones, Principalities and Powers: and it was said to him[,] "It is your right to organize the elements; and to your Creations and Posterity there shall be no end, but you

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[do] Acts 9:6–20; 22:10–16; 26:13–16 [dp] Acts 10:1–6 [dq] see *a, dr, gh, go*; *TPJS* 157, 167, **169**, 347–348; *WWJ* 3:325 — 2/23/48; *TPBY* 3:4/9/52 P.M. *a, ce*; *JD* 1:270; *MS* 16:482, 483; 16:534, 535; *TPBY* 3:9/17/54 *c, d, e*; 4:4/25/55 *ap*; *JD* 4:217, 218; 5:331; 7:3; 7:290; *WWJ* 5:422–423 — 1/27/60; MM 4/4/60; 4/5/60; *JD* 8:59; *JDLd* 2/3/61; *TPBY* 5:10/8/61 *e*; 5:12/7/62 *am*; *JD* 10:235; *TPBY* 5:7/19/63 *as, at*; 5:10/7/63 *dq, s*; *JD* 11:41; 11:122; *WWJ* 6:381 — 12/16/67; *JD* 13:187; 13:250; 13:263–264; JFSd 10/15/70; *JD* 15:321; *TPBY* 6:6/8/73 *g, m, n*; 6:5/14/76; 6:5/25/77; *PMJS* 30, 36; ESd 3/4/82; AHCd 6/23/89; *UPR* 169; SGSHCM 12/13/90; 5/15/91; *UPR* 170; 171; 173; SGSHCM 6/11/92; *MS* 57:355–356; FDRd 12/16/97; BYJd 12/16/97; FDR to EHN 12/18/97; FSSC 87–88; DJd 11/1/1900; *MDD* 42 [dq†] see *dk*

shall add Kingdom to Kingdom, and Throne to Throne; and still behold the vast eternity of unorganized matter.["][dr]

Adam then was a resurrected being;[ds] and I reckon, (sic)

Our spirits and the spirits of all the human family were begotten by Adam, and born of Eve.[dt]

"How are we going to know this?"

I reckon it.[dt†]

And I reckon that Adam came into the Garden of Eden, and did actually eat of the fruit that he himself planted;[du] and I reckon there was a previous understanding, and the whole plan was previously calculated, before the Garden of Eden was made, that he would reduce his posterity to sin, misery, darkness, wickedness, wretchedness, and to the power of the Devil, that they might be prepared for an Exaltation, for without this they could not receive one.[dv]

I reckon that all things were first made spiritual preparatory to the natural organization.[dw] "What was the use of all this[,] could not spirits be happy?" Yes as far as they could. These Indians that roam upon the plains, and upon the mountains are comparatively happy in their degraded condition, because they do not know the comforts of civilized life. They can lay upon the ground; pull up sage brush to form a temporary shield against the cold, and get plenty of lizards, and crickets to eat, and they are happy. We would want a comfortable house to live in and something comfortable to eat; something that is suited to our nature, ability, taste, and appetite. We would not be happy and satisfied short of that. So our spirits are as happy as they know how to be. Were you now to live without a house you could not be happy; neither could the spirit be happy without a tabernacle which is the house of the

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[dr]see *dk, by, fw*; D&C 132:19 – 20; *TC* 8:218 [ds]see *dk*; *TPBY* 3:4/9/52 P.M. *bo* [dt]see *dh, bb, gb, gm*; *TPBY* 3:4/9/52 P.M. *bm*; *WM* 191 [dt†]*TPBY* 3:4/7/52 *a*; *JD* 6:282; *TPBY* 4:4/25/55 *an, br*; SWRd 3/11/56; *JD* 4:216, 218; *WWJ* 5:422, 423, 429 — 1/27/60; MM 4/4/60; *JD* 8:58; 13:95; 13:264; 16:46; *TPBY* 6:6/8/73 *gi*; SLSP 6/9/73; *TPBY* 6:5/25/77 *bn, bp* [du]see *cr, ct, ei, fy*; Gen. 3:6; *TPBY* 1:4/26/46; 3:4/9/52 *bq, bt* [dv]see *bm, eb, ed*; 2 Nephi 2:11 – 27; Moses 5:4 – 12; 6:48 – 67; 1 Peter 1:19 – 20; Rom. 5:12 – 21; John 1:29; *WWJ* 3:323 – 325 — 2/23/48; *TPBY* 3:2/5/52 *a, b, c*; 3:2/8/52 *b*; 3:4/9/52 P.M. *bw*; 3:2/12/53 *a†*; 3:2/13/53 *d*; *JD* 2:6 – 7; *TPBY* 3:12/11/53 *c – g*; 3:12/25/53 *h – i*; 3:10/1/54 *a – z, ag – ap*; *MS* 15:801 – 802; 17:194; *WWJ* 4:317 — 5/6/55; *JD* 2:302; *MS* 17:785, 786 – 787; *JD* 6:144 – 145; JH 8/27/59; *JD* 7:257; 8:151; 8:178 – 179; *TPBY* 5:3/17/61 *x*; *JD* 9:168; 9:305; 9:314 – 315; *TPBY* 6:8/10/62 *e*; 5:12/7/62 *am*; *JD* 10:312; 11:42 – 43; 11:238; *TPBY* 6:9/5/66 *ac*; *WWJ* 6:343 — 5/12/67; *JD* 12:70; 12:97; *TPBY* 6:8/25/67 *s*; *JD* 13:145; 14:102; 14:70 – 71; 13:305; 14:92 – 93; 14:160; 15:125 – 126; *RMS* 488 – 491; *JD* 16:40 – 41; *TPBY* 6:6/8/73 *ak, am, an*; *JD* 17:141 – 143; 18:258; *WM* 180; *UPR* 75:27 – 29; *JD* 19:47; *PMJS* 31; *JD* 23:125; *DNW* 38:20, 21; *JI* 27:719; *IE* 11:778; *EEA* 76 [dw]see *cn, dx*; Gen. 2:1, 4 – 5; Moses 3:4 – 5; *TPBY* 3:4/9/52 P.M. *bn*

spirit.[dx] Whe[n] the spirit enters the body it is pure, and good,[dy] and if the body would be subject to the spirit it would always be taught to do the will of the Father in Heaven.[dz] But the spirit is interwoven with the flesh and blood; it is subjected to the body, consequently Satan has power over both.[ea] I reckon the Father has been through all this.[eb]

Do you recollect what I told the brethren who came across the plains this season,[ec] when they were perplexed by their oxens; and were calling upon God to give you grace to perform the labor which lay before you, He could not sympathize with you, or know the nature of your trials if He had not passed through the same Himself.[ed] He knew just as much about crossing the plains, and the trials connected with it as any of us.

The inquiry will arise, among those who are strenuous, and tenacious for the account given by Moses, as to Adam.

"Did not Adam die."

Yes he died.

"Does not the Bible say he died."

I do not know nor care,[ee] but I think it would be hard I think to find where he died, or where Moses died[ef, *] though I have no doubt Moses died, and Adam also; how? Just as you and I have to die, and be laid away in the bowels of Mother Earth;[eg] that however, Moses did not see fit to tell us.

Adam planted the Garden of Eden,[eh] and he with his wife Eve partook of the fruit of this Earth, until their systems were charged with the nature of Earth,[ei] and then they could beget bodies, for

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[dx]see *bb*; D&C 93:33 – 35; 130:22; 138:17; *UPR* 90:17; *TPJS* 181, 190, 305 – 306, 297; *TPBY* 3:4/9/52 P.M. *bj, bk, bm, bn* [dy]D&C 93:38; Moroni 8:5 – 22; *UPR* 174; *TPBY* 3:11/12/54 *p* [dz]Rom. 8:9 – 14; Gal. 5:22 – 26; Mosiah 15:5; *TPBY* 3:2/19/54 *bd*†; 3:11/12/54 *q*; 5:7/14/61 P.M. *y, bo* [ea]Gal. 5:16 – 17, 19 – 21; Rom. 8:5 – 8; *TPBY* 3:11/12/54 *r* [eb]see *ed, dv*; John 5:19; 1 John 3:16, 23; Gen. 3:16 – 19; *TPJS* 345 – 346; *TPBY* 3:2/8/52 *c*; 3:10/1/54 *a*†, *k*; *MS* 17:786; *TPBY* 4:5/4/56 *g*; *WWJ* 5:423 — 1/27/60; *TPBY* 5:7/14/61 P.M. *y*; 5:7/19/63 *an*; *JD* 16:127; 19:48; *PMJS* 31 [ec]*TPBY* 3:10/1/54 *a* [ed]see *eb, dv*; D&C 88:6; 122:5 – 8; *TPBY* 3:10/1/54 *a*; *JD* 4:271; *TPBY* 5:7/19/63 *z* [ee]D&C 63:50 – 51; 101:30 – 31; 1 Cor. 15:51 – 52; 3 Nephi 28:8; D&C 43:32; Gen. 2:17; Abraham 5:12 – 13; *TPJS* 353 – 354; *WWJ* 5:426 – 427 — 1/27/60; *RMS* 490; *UPR* 75:34; JCAWd 3/1/77; *DNW* 38:20, 21; *UPR* 170

*(***Reporter's note:** Genesis 5 chap, 5 verse ["]And all the days that Adam lived were 930 years: *and he died*.["] Deut [3]4 Chapter 5 verse "Moses the servant of the Lord *died* there in the Land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre to this day.["])

[ef]see *gj*; Jude 9; Matt 17:3 – 4; Mark 9:4 – 5; Luke 9:30 [eg]see *dk*; 1 Cor. 15:22; Eccl. 3:18 – 20; *TPBY* 3:4/9/52 P.M. *bv*; *JD* 4:217; *TPBY* 6:6/8/73 *ag*; *PMJS* 31 [eh]see *ct, cv*; *TPBY* 3:4/9/52 *bt* [ei]see *du*; Gen. 3:6; *TPBY* 3:4/9/52 *bv, bw*; *JD* 6:275; 1:274; *WWJ* 4:317 — 5/6/55; *JD* 4:218; *TPBY* 6:8/25/67 *v*; 6:6/8/73 *ak, al, am, ao*; *WM* 197 – 200; *DNW* 38:21; *UPR* 174; *LEJ* 6:33

their spiritual children.[ej] If the spirit does not enter into the embryo man that is forming in the womb of the woman, the result will be false conception, a living, intelligent being cannot be produced. Adam and Eve begat the first mortal bodies on this Earth, and from that commencement every spirit that was begotten in eternity[ek] for this Earth will enter bodies thus prepared for them here, until the winding up scene, and that will not be until the last of these spirits enters an earthly tabernacle.

Then I reckon that the children of Adam and Eve married each other; this is speaking to the point. I believe in sisters marrying brothers, and brothers having their sisters for wives. Why? Because we cannot do otherwise. There are none others for me to marry but my sisters.

"But yo[u would] not pretend to say you would marry your father and mothers daughter."

If I did not I would marry another of my sisters that lives over in another garden; the material of which they are organized is just the same; there is no difference between them, and those who live in this garden.[el] Our spirits are all brothers and sisters, and so are our bodies; and the opposite idea to this has resulted from the ignorant, and foolish traditions of the nations of the Earth. They have corrupted themselves with each other, and I want them to understand that they have corrupted their own flesh, blood, and bones; for they are of the same flesh, blood, and bones, as all the family of the Earth.[em]

I am approaching the subject of our marriage relations Brother Hyde lectured upon, but I shall not have time, or strength to say much about this. But, I reckon that Father Adam, and Mother Eve had the children of the human family prepared to come here and take bodies; and when they come to take bodies, they enter into the bodies prepared for them, and that body gets an exaltation with the spirit, when they are prepared to be crowned in Father[']s Kingdom.[en]

"What, into Adam's Kingdom?"

[ej]see *ek, fy*; 2 Nephi 2:22 – 25; Moses 5:11; *TPBY* 3:4/9/52 *bw*; JD 6:275 [ek]see *ej, y, bc, be, ck, ft*; Heb. 12:9; *TPBY* 3:4/9/52 *bm*; 6:8/25/67 *x, y*; *JD* 18:258 [el]see *em, ff*†*, ft*†*, fu*‡*, gb*†; Abraham 2:2; Gen. 2:22 – 23; 29:14; 19:30 – 38; 11:28 – 31; 12:11 – 19; 20:1 – 12; 22:20 – 23; 24:3 – 4, 15, 24, 29 – 30, 38, 40, 47 – 51, 67; 29:9 – 30; *TPBY* 3:2/22/52 *t* [em]see *bh, el, bb, be, cm*; Acts 17:26; *TPBY* 3:10/1/54 *e* [en]see *fd, by, eo*; D&C 93:33 – 35; *TPBY* 3:9/17/54 P.M. *k*

Yes.[eo]

As to my talking what I want to say at this time I shall not do it. I am exhausting myself; I have to speak loud, and it is hard labor.

I tell you, when you see your Father in the Heavens, you will see Adam;[ep] when you see your Mother that bore your spirit, you will see Mother Eve.[eq] And when you see yourselves there you have gained your Exaltation;[er] you have honored your calling here on the Earth; your body has returned to its mother Earth; and somebody has broken the chains of death that bound you, and given you a resurrection.

How are you going to get your resurrection? You will get it by the President of the Resurrection pertaining to this generation, and that is Joseph Smith Junior. Hear it all ye ends of the Earth; if ever you enter into the Kingdom of God it is because Joseph Smith let you go there. This will apply to Jews and Gentiles, to the bond, and free; to friends and foes; no man or woman in this generation will get a resurrection and be crowned without Joseph Smith says so. The man who was martyred in Carthage Jail [in the] State of Illinois holds the Keys of Life and Death to this generation.[es] He is the President of the Resurrection in this Dispensation and he will be the first to rise from the dead. When he has passed through it, then I reckon the Keys of the Resurrection will be committed to him. Then he will call up his Apostles. You know I told you last conference I was an Apostle of Joseph Smith;[et] and if faithful enough I expect Joseph will resurrect the Apostles; and when they have passed through the change, and received their blessings, I expect he will commit to them the Keys of the Resurrection, and they will go on resurrecting the Saints, every man in his own order.

I want to say a little more about marriage relations, so that you may understand what my views are. When you get your resurrection, you are not yet exalted; but by and by, the Lord Jesus Christ, our

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[eo]see *y, be, ep, gn*; *TPBY* 3:4/9/52 A.M. *h*†; 3:4/9/52 P.M. *bs*; 1:1/8/45; 1:4/26/46; 2:1/17/47; 2:2/16/47; *UPR* 66:19 – 21; 67:18 – 19; Dan. 2:44; 7:9 – 27; *TPJS* 157, 167; D&C 107:53 – 56; 116; *UPR* 18:16 – 22; Eph. 3:14 – 15; John 8:41; Mark 2:27 – 28; 1 Cor. 15:34 – 47; John 20:17; Acts 17:28 – 29; *JD* 9:269; 11:326; *WWJ* 6:508 — 12/11/69; *SHSS* 375 – 376 [ep]see *eo, eq, gn*; *TPBY* 3:4/9/52 *bs*; Gen. 1:26 – 28; Moses 3:1, 4 – 5; 2:26 – 27; *MS* 15:802 – 803, 804, 825; *JD* 7:290; 9:41; *TPBY* 6:8/25/67 *x, y*; *WM* 180 [eq]see *ep, be, bb*; Gen. 3:20; *JD* 7:290; *TPBY* 6:8/25/67 *x, y*; *WM* 180, 191, 193 – 194, 196, 199, 200; *UPR* 75:16 – 20; *PRHP* 2:8 – 9; *SHSS* 375, 376; *UPR* 175 [er]see *by, en*; *TPBY* 3:9/17/54 P.M. *k* [es]see *dl*; D&C 90:1 – 3; 110:12; 124:57 – 58; 132:7, 45 – 49; 135:3; *JD* 6:275; *TPBY* 3:2/19/54 *a*†; *WM* 192 [et]*TPBY* 3:6/27/54 *a*

Elder Brother,[eu] the Saviour of the world, the Heir of the Family;[ev] when he has put down Satan,[ew] and destroyed death; then he will say, come let us go home into the presence of the Father.

What will become of the world then? It will be baptized with fire.[ex] I[t] has been baptized with water,[ey] and it will then be cleansed by fire,[ez] and become like a sea of glass,[fa] and be made Celestial;[fb] and Jesus Christ our Elder Brother will take the whole Earth, with all the Saints and go with them to the Father[fc] even to Adam;[fd] and you will continue to receive more and more Intelligence, Glory, Exaltation, and Power.[fe]

I want to tell you a thing with regard to parents, wives, brothers and sisters etc. The time will come when it will be told where this man, and that woman shall be placed; The real blood of Joseph will be selected out from among the tribes of Israel, and every man, and woman will be put in their places, and stand in their order where the Lord designs them to be.[ff] When you get back into the presence of God, and the Lord should say ["]Who have you brought with you?["] Your reply would be, ["]My wife and children;["] but in reality you have only with you your brothers and sisters.[ff†] The Father would say, "These are my children.["] When you meet your Father in Heaven you will know Him, and realize that you have lived with Him, and rested in His bosom for ages gone passed, and He will hail you as His sons and daughters, and embrace you, and you will embrace Him, and ["]Hallelujah[,] thank God I have come to Father again, I have got back home["] will resound through the Heavens. There are ten thousand things connected with these ideas. You see the human family of every shade of color between black and white. I could stand here and tell you what I reckon but it would take an age for me to tell you all there is about it.

We have all come from one father even Adam, both the black and the white, the grizzled and the gray;[fg] the noble, and the

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[eu]see *cd, ev, fc*; Rom. 8:29; D&C 93:21; *JD* 3:93; *TPBY* 3:10/1/54 *b, f, i*; *JD* 8:195; *TPBY* 5:8/10/62 *k*; *JD* 13:236; 13:315; 14:280; 18:212 [ev]see *cd*; Heb. 1:2; *TPBY* 5:7/19/63 *as*; 6:9/5/66 *v*; *JD* 12:69; *UPR* 75:35 [ew]D&C 88:110 – 116; Rev. 12:7 – 11 [ex]Matt. 3:11; Luke 3:16; 2 Nephi 31:13 – 14; 3 Nephi 9:20; 12:1; 19:13; Mormon 7:10; Eth. 12:14; D&C 19:31; 20:41; 33:11; 39:6; Moses 6:66; *TPBY* 3:12/19/51 *e* [ey]Gen. 7:10 – 24 [ez]Mal. 4:1; Matt. 3:10 – 12; 7:19; Luke 3:16 – 17; 3 Nephi 25:1; D&C 97:26; 101:66; 130:7; 133:41, 64; JSH 1:37 [fa]Rev. 4:6; 15:2; D&C 77:1; 130:7 [fb]D&C 76:70, 92; 78:17 – 22 [fc]see *bo, eu*; D&C 45:56 – 59; 78:17 – 22; 76:70, 92 – 94; *TPBY* 3:2/8/52 *a*; *JD* 3:90; *TPBY* 3:9/23/52 *l†*; 3:10/1/54 *b†, e*; 5:8/10/62 *c*; *WWJ* 6:233 — 7/13/65; *JD* 17:143; *TPBY* 6:5/14/76; *MS* 41:66, 67 [fd]see *x, y, w, bb, bc, bd, be, en, eo*; *TPBY* 3:4/9/52 P.M. *bs, bm, ce*; *MS* 41:66, 67 [fe]see *by, n, eu*; D&C 76:54 – 60; 132:18 – 23; *TPJS* 354; *TPBY* 3:10/1/54 *f* [ff]*TV* 146; *UPR* 66:18 – 21 [ff†]see *el†* [fg]see *co*; Acts 17:26

ignoble; and the time will come, when they will all come back again into His presence. When they have behaved themselves, and proved faithful to their calling, and to their God the curse will be removed, from every class, and nation of men that desires to work the work of God.[fh] This [has] been told you[,] that saviours would come upon Mount Zion, and judge the Mount of Esau. Let me read it for you, ["]There shall saviours come upon Mount Zion, and *Save* the Mount of Esau.["][fi] What does gentile signify? Disobedience. What does Israel signify? Obedience. What is the name of the first man[?] Adam, which signifies first man,[fj] and Eve signifies first woman. And when Michael the Archangel shall sound his trump[fk] and the Ancient of Days shall come,[fl] all things that we have once been familiar with will come back again to our memory.

In our marriage relations here we are marrying our brothers, and our sisters.[fl†] As to a man having more wives than one, this is startling indeed to the traditions of the people. With regard to it being the law of the Lord for a man to have only one wife, or for a man to have no wife[,] it is no such thing,[fm] all that rests in the traditions of the people, and in the doings of legislative bodies; that is all there is about wives in the world as to their having many or none. It is corruption for men to deny the truth; for men to work iniquity, to defile themselves, and to betray the innocent.

If there are any of my friends who do not belong to the Church here, I want to tell you one thing. I will take all the sin there is before God and angels in men having one wife, two wives, ten, or fifty wives,[fn] that will use them well, upon my own shoulders, if they will acknowlege them, support them, raise children by them, and bring them up as well as they know how; I say I will take all the sins there is in this, of the whole of the Latter-day Saints, and place them with one sin of you poor devils, who when you were young men courted that poor innocent girl, and made her believe you would marry her, then got her in the family way and left her to

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[fh]Acts 10:9 – 35 [fi]Obad. 21 [fj]see *c*; *TPBY* 1:12/28/45 [fk]1Thes. 4:16; 1 Cor. 15:52 – 55; D&C 29:13, 26; 43:18; 109:75; Mormon 9:13; *TPBY* 3:4/9/52 P.M. *br* [fl]see *cc* [fl†]see *el* [fm]1 Tim. 4:3; D&C 131; 132; *UPR* 10:4; 55; 59; 71; 76; 79:11, 32 – 33, 86; 80; 83:4 – 5; 88; 89; Jacob 2:30; Gen. 16:1 – 3; 25:6; chap. 29, 30; 33:5 – 7; 37:2; Ex. 21:7 – 11; 22:16; Lev. 18:18; Num. 12:1; Deut. 17:14 – 17; 21:10 – 17; 22:28, 29; 25:5 – 10; Judg. 8:29 – 32; 10:4; 12:8, 9, 13, 14; 1 Sam. 1:1, 2; 25:42, 43; 27:3; 30:5, 8; 2 Sam. 2:1 – 4; 3:2 – 5, 14 – 16; 5:13, 23; **12:8**; 15:16; 16:21, 22; 19:5; 20:3; 1 Kings 11:1 – 10; 15:5; 1 Chron. 2:18, 19, 46, 48; 3:1 – 9; 4:5; 7:4, 14; 8:8, 9; 14:3; 2 Chron. 11:21; 13:21; 24:2, 3; Isa. 4:1; Ps. 45:6 – 9; Hos. 1:2, 3, 6, 8; 3:1 – 3; *JD* 6:280 – 283; *TPBY* 3:281; 3:11/12/54 *bg*; *WWJ* 7:152 — 8/31/73; *JD* 18:249; *TPBY* 6:5/14/76; *JD* 20:24 – 31; SPMFP; PMNL [fn]D&C 132:61 – 62

the wide world, you poor curses. This one sin of yours will weigh down all the sins of the Latter-day Saints together, and go down about enough for you to be damned in the bottomless pit; while the *Elders of Israel* will be exalted among the Gods. There are scores, and hundreds, and thousands of these poor girls upon the streets of the cities of the United States.

["]Why Governor did you ever see any of them?["] Yes lots of them; in that neighborhood, and in the other neighborhood[.] I have found respectable families, where a young mechanic, a merchant, a lawyer, or a farmer, or some other poor miserable wretch fit for nothing but the fire of Hell, would insinuate themselves into the family[,] court the daughter, win her affections, deceive her, and then forsake her, and then boast of your achievements and rejoice over your success; but weep and howl for the miseries that shall come upon you, you poor damned wretches. I want to cut their damned throats and I will if I catch any of them doing it here.[fo] I should hold myself guilty before God and angels if I did not sweep the Earth of such a wretch. I will not ask the Lord to do a dirty trick I would not do myself.[fp] Let them prowl around my daughters, and I will slay them, yes, as fast as I can come to them. What more will I do? When I find a young woman caught in this snare, I will take her to my house, and say, you shall have a home with me and my family.

I only know these iniquities by observation. I was never of such sins; the wickedest day I ever saw I would not betray an innocent female, but instead of prostituting them, I would tell them how to do right, and teach them the way of Life and Salvation, and see them safe in the Kingdom of God if they would obey my counsel. But you will take a poor helpless, innocent creature, and lead the unsuspecting victim nigh to the alter of marriage, and then ruin the innocent lamb[,] you poor cursed gentiles, go and weep, and howl. In New York alone there is over eighteen hundred prostitutes licensed in that city, to corrupt themselves for Hell; and I want to tell every man that is going to Hell, that it is full of such creatures, so full that their elbows stick out of the windows.[fq]

[fo] Ex. 20:14; Lev. 20:10; Pro. 6:32; John 8:3 – 8; Deut. 22:22; D&C 132:26, 54; *TPBY* 3:2/22/52 *u*† [fp] *TPBY* 3:9/17/54 *a*

[fq] 1 Nephi 8:26 – 33

Instead of creating such an awful state of society as this presents, we take to ourselves wives, acknowlege them, raise their children, school them, and try to teach them the way of Salvation. Let me tell you what they should [do] in the city of New York, that holy, that righteous city, and to other cities, where there are thousands of licensed house[s] of ill fame, besides thousands of private ones that are not licensed but go under different appelations. They should set fire to every poor filthy debaucher, and collect, the illegitimate children, as the[y] are called, that are running in the streets, and wash them, and school them, and teach them righteousness, and not suffer them to mingle with those that mingle unlawfully together. Also take the women, and wash them, clean, and put them to work, at spinning, weaving, and at other useful employment in the country. As they now exist they want to die[,] they have lost their character, and nothing appears in the future for them but a life of wretchedness of the lowest grade. There are thousands of these poor women who would bless the first person who would kill them. They do not wish to kill themselves, but live they must and disguise their real feelings.

Let the world cleanse themselves before they talk about Utah; and when they get sanctified, and become purer than we are, they may come and give us a few [lessons] upon purity. It is a subject I do not wish to name, but in my remarks I seemed to run on to it, and could not well avoid it.

I wish you to understand well the position I have taken, and the nature of the remarks I have made. Profit by them, both saints and sinners. You have had things laid before you that does not belong to the world, nor to men and women, who calculate to apostatize. They belong to the wise; to those who are serving God with all their hearts.[fq†] Now let me say to the wicked in heart, you cannot remember a word of this discourse unless you remember it in the Lord. I might reveal all there is in eternity, and those who have not their hearts on righteousness would know nothing about it, nor be in the least instructed.

I commenced with Father Adam in his resurrected state,[fr] noticed our spiritual state,[fs] then our temporal, or mortal state,[ft] and

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[fq†] see *a*; Matt. 7:6; Isa. 28:9 – 10; 2 Nephi 28:30; Alma 12:9 – 11 [fr] see *dk*; *TPBY* 3:4/9/52 P.M. *bo* [fs] see *w, bb, cn, be*; *TPBY* 3:4/9/52 P.M. *bm, bn*; *JD* 18:258 [ft] see *ek, bn, dv, ei*; *TPBY* 3:4/9/52 P.M. *bv, bw*

traveled until I got back to Father Adam again.[fu] After considering all this[,] what have you seen that make[s] it appear we are not brethren and sisters[?] Does it appear that we are not because we are commanded to multiply and replenish the Earth?[fu†] You think when you run into grand children and great grand children etc. that by and by there will be no connection. They are just as much connected in spirit and body, in flesh, blood, and bone, as your children are that you bear off your own body.

This is something pertaining to our marriage relation. The whole world will think what an awful thing it is. What an awful thing it would be if the Mormons should just say we believe in marrying brothers and sisters.[fu‡] Well we shall be under the necessity of doing it, because we cannot find anybody else to marry. The whole world are at the same thing, and will be as long as man exists upon the Earth.

I feel as though I had said enough. I have talked long enough for my own good; and we shall bring our Conference to a close. If there is anything to be done or (sic)

I would bless you all so that you would be saved if I had the power — I have the power to bless all the faithful and I do bless you in the name of Jesus Christ. Amen.

John Pulsipher Account:

10 o'clock A. M.

Orson Hyde preached in the house and George A. Smith outside — Judge Phelps spoke of the text of knowing God and Jesus whom he has sent — also that a ship load of officers and soldiers converted and are in the Russian war — Mormons on the Black Sea.

2 o'clock P. M.

Meeting out doors — President Young said: We believe in God the Eternal Father, Jesus Christ his Son and the Holy Ghost, God's minister. The Gods are Eternal, there never was a beginning. They always existed. Philosophers have tried to study out how the first Gods came. I want to ask them a question: Which was first, a

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[fu]see *en–eq* [fu†]Gen. 1:28 [fu‡]see *el*

squash or apple that produced the seed — or was it the seed that produced the squash or apple? Which was first. They can't tell — So they need not rack their brain with it — there never was a time but what both existed. No man from the days of Adam to the end of the world will ever be saved unless they go through the same ordeal that we do — There never was any other way to salvation. Text was: to know the only true and wise God is Eternal Life — To know this a person must have Eternal Life.

God is the father of all the *spirits* of all the people of this world — he is the father of the bodies also of the first inhabitance of the Earth also the father of the body of Jesus Christ.

The first people of the Earth was no more made of the dust, than we are — I would not make out that Moses lied, by no means. But we are made of dust as much as Adam was. So are our cattle. They are formed or created from the elements all of which are necessary to produce animal or vegetable life — as the dust of the Earth will produce grass and cattle will eat grass and increase.

Every person must have a father and mother or they could not be. So we had a grandfather or we would have had no father, and our grandfather had a father and grandfather and great-great-great-great-greatgrandfather so far back there is no beginning — They always existed on some world — and when this world was made — our God who is Adam [fv] came and commenced the peopling of it — Though He is God and had lived and died and been resurrected on some other planet — and obtained his exaltation [fw] and begat the Spirits of children [fx] enough [to] people this world he came down — and brought some of the animal and vegetable productions of some other world so that they might grow and increase here — He by eating the mortal fruits of the Earth, produced mortal children [fy] or commenced the increase of men on the Earth which is the bodies for the Spirits to live in.

There never was a time when *worlds* were not created — The work of creation was always in progress.

An Adam and Eve is necessary for every world. [fz] The oldest Son, if faithful, is the Saviour of the family [ga] — There are Lords many and Gods many but the God that we have to account to, is

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[fv] see *gn* [fw] see *di, dk, dr* [fx] see *dh* [fy] see *du* [fz] see *cc* [ga] see *cd*

the father of our spirits — Adam[gb] — All the inhabitants of the Earth are made of one flesh — whether they are black — white — blue or streaked.

Now a few words on the resurrection — A man can't resurrect himself — A person can't officiate in an office that he does not hold — Therefore a person can't resurrect others 'till he himself has been resurrected — No man or woman in this dispensation will be resurrected unless it is done by Joseph Smith Jr. as a yankee says, I guess he will be resurrected first and then he will resurrect others — A word on marriage. People would think it an awful thing if a man should marry his sister for a wife[gb†] — but bless your souls we all do it. We marry our sisters because we can get no others — all the women in the world are our sisters because we are all the children of one father. Our fathers and grandfathers in this world — are our brothers — that is — our spirits are brothers and will be after the resurrection — we will be as near to our father as any of our great grand fathers — they will not be ahead of us for being our fathers in this world because we will all be Brothers and all have one Father — The poor gentiles will whine about the order of marriage among the Mormons but they don't tell of their own crimes — but I know them from first to last.

What they call gentlemen will go and court and gain the affection of an innocent girl, promise to marry her — destroy her and run away and leave her a disgrace to all that know her, to mourn out her days in sorrow. That is just the character of the *great* men of the world — they don't take care of their children.

Take the sins of *one* such a man and put them in the balance against *the whole of this people* and they will sink him among the damned in hell — while we, the Latter-day Saints will rise to thrones and dominions. It is not right to compare it in that way because the sins of all this people, that do right with all their wives, is not to be compared to the sins of one such a man as I have described[.] In fact there is no sin in the plurality of wives or any other doctrine of this Church unless the people do wrong.

[gb]see *u, dt* [gb†]see *el*

I would bless you all so that you would be saved if I had the power — I have the power to bless all the faithful and I do bless you in the name of Jesus Christ — Amen.

Conference adjourned to the 6th of April next — Elder Kimball prayed and the crowd separated.

Thomas D. Brown Account:

Sunday afternoon: President Brigham Young delivered a discourse, equaled by none that I have ever listened to on "Space — the Eternities — of matter of duration. The Gods — Gentile Seductions and Mormon Saviors of the innocent betrayed.["] The following is the essence of his discourse:

I believe in one Eternity — no beginning no end to anything — Gods — Angels and _____ [kingdoms] never had a beginning and never will have an end: "No beginning no end to space — no end — no bounds — no place in time or eternity will end their formation — no end to matter — There is an eternity of matter yet to be organized: no true philosopher can count the millions of eternities yet to be made: we shall learn in all time and in all eternities:[gb‡] The Bible and the ordinances are the same from Adam to the end, there will be no change till the last of Adam's race is saved — the ordinances are the same — duties and callings vary as do the circumstances, but the ordinances are the same for salvation in worlds without end. Text "This is eternal life to know the only wise and true God and His Son Jesus Christ whom He has sent" — "There are Lords many and there are Gods many, and the Father of our Spirits is the Father of Jesus Christ: He is the Father of Jesus Christ, Spirit and Body and he is the beginner of the bodies of all men: neither can you have a Father, without having a Grandfather: God hath made of one flesh, all the dwellers, or inhabitants on the whole earth, we are all formed of the same materials, from the mother Earth; those who keep their second es-

[gb‡] see *n*

tate will be celestialized and brought back to dwell with the Father. Can any individual officiate in any ordinances of any nature, before obeying the same and honoring them? Can any man officiate in this kingdom without first becoming a subject in the same? We'll let the numerous Gods alone, and take the one we have to do with. There is no time when worlds have not been created and exalted; there have always been an Adam and an Eve[gc] — the first man and woman, and their oldest son is heir, and should be our Savior.[gd] We have one Father and we all are brethren."

Eloheim spoke, "Yehovah, Michael — see matter all around, go and organize a world." Yehovah Michael[ge] went and carried material: Then Michael came down with his wife, and began to people it. Michael had his body from the dust of the planet he was begotten on,[gf] he obeyed his Lord, was faithful and obedient, died and was resurrected,[gg] he did not resurrect himself. An Angel resurrected Jesus — what Angel? I know not. When Jesus has completed his work, Adam shall have a fullness:[gh] Adam's descent was to organize people and redeem a world, by his wife he peopled it**,** by his first born he redeems.[gi] Our Spirits were happy before they had a body. An allusion to the Indians — Father Adam knew all about oxen and cattle. Adam died and was buried, where he was interred is not said.[gj] Physicians will tell you, men's efforts to beget will be abortive, without the spirit put in by the Father.

Adam and Eve had children in the spirit[gk] — and their children married — brother and sister — then the bodies followed.

Joseph Smith will be the first resurrected being in this dispensation and he will hold the keys of the Resurrection and no man can be raised without his permission, he will delegate this power. He then spoke of the final baptism of the Earth by fire — The Earth to be as a Sea of Glass. He next said something of exchange of women and children. All are the children of Father Adam. When Jesus has done his work he will take this planet back to his Father.

"Saviours will come up on Mount Zion and save Esau[.]"

[gc]see *cc* [gd]see *cd* [ge]see *cu* [gf]see *df* [gg]see *dj* [gh]see *dq* [gi]see *cd* [gj]see *ef* [gk]see *dh*

The word "Gentile" means disobedience, and "Israel" means obedience[.]

The present marriage laws and the usage of custom is folly — and worse they are the parents of "seduction" and this is worse than all the wives of the Israel of God.

Ye poor damned wretches — that left that poor girl ruined! Her own sole protectress, and the support of your unlawful offspring! By virtuous means if she can, if not by a continuance of a course worse than death and more cruel than the grave! I never ruined a woman [.]

In New York there are 18,000 prostitutes licensed by gentile authority! Philadelphia as bad. What shall we do for them? Burn up their unclean dens — these wretched holes, where such iniquity is legalized by license — take the women, cleanse and save them. Let the world cleanse themselves and cease talking about Utah. Recapitulation.

Joseph Lee Robinson Account:

Attended conference, a very interesting conference, for at this meeting President Brigham Young said thus: That Adam and Eve were the names of the first man and woman of every earth[gl] that was ever organized and that Adam and Eve were the natural Father and Mother of every spirit that comes to this planet,[gm] or that receives tabernacles on this planet, consequently we are brothers and sisters, and that Adam was God, our Eternal Father.[gn] This as Brother Heber remarked, was letting the cat out of the bag, and it came to pass, I believed every word, for I remembered saying to the Brethren at a meeting of High Priests in Nauvoo, while I was speaking to them under the influence of the spirit, I remarked thus, that our Father Adam had many wives, and that Eve was only one of them, and that she was our mother, and that she was the mother of the inhabitants of this earth, and I believe that also, but behold yea there were some that did not believe these sayings of the Prophet Brigham, even our beloved Brother Orson Pratt told me

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[gl] see *cc* [gm] see *dt* [gn] see *y, bc, dh,, eo, ep, fv*; *TPBY* 3:4/9/52 P.M. *bs*

he did not believe it.[go] He said he could prove by the scriptures it was not correct.[gp] I felt very sorry to hear Professor Orson Pratt say that. I feared lest he should apostatize, but I prayed for him that he might endure unto the end, for I knew verily it was possible that great men might fall.

Meeting of the Deseret Theological Institute. Social Hall, Great Salt Lake City, Wednesday, April 25, 1855. 7:30 P.M.

Met pursuant to adjournment. Choir sung "Lord We Come Before Thee Now." Roll called, and quorum present. Hall crowded. Prayer by President Kimball. "How Beautiful Upon the Mountains" was sung.

The secretary read the constitution.

President Brigham delivered a lengthy, and interesting lecture on theology, which was listened to with profound attention by the audience.

Music by the Orchestra.

"O Come Come Away" was sung by brother Neslin.

Seventy two names were added to the society.

A lively glee was sung by the members of the Deseret Philharmonic Society.

The President gave notice that on next Wednesday evening at 7:30 P.M., we will meet again.

Benediction by President Jedediah M. Grant. (DN May 2, 1855)

Wednesday evening 7 1/2 P.M., 25th April 1855.

At a meeting of the Deseret Theological Institute. Brigham Young presiding. Music by the orchestral band — prayer by Heber C. Kimball. Orchestral band sang "How Beautiful Upon the Mountains". Thomas Bullock Secretary read the Preamble and Constitution of the Institute.

Thomas Bullock, Secretary, read the preamble and constitution of the institute. (Reported by J. V. Long; BYP, HDC)

[go] see *dq*; *TPBY* 3:9/17/54 P.M. *d* [gp] *TPBY* 3:4/9/52 P.M. *ci*; *DP* Vol. 4, No. 12, December 1987

President Young: Naturally if falls my lot this evening to speak to the congregation. Probably but very little [is] known or been said with regard to this association — the Deseret Theological Institute. The constitution is short and I believe comprises all that we could wish it to. If it is carried out I don't think there will be any lack with regard to the good order and progress of the institution, and above all things I would like to have the last clause of the constitution observed by the officers of the association and its members and have it most strenuously observed so that they may never do or speak or teach or introduce anything to the association derogatory to the instructions and spirit of our Lord Jesus Christ. If this be observed and is carefully carried out there is no danger in the world of the institution being led wrong; but there are many times I will acknowledge that peoples minds may be over charged through a multitude of business and they may not feel the same influence of the Divine Spirit that they would under other circumstances. If people are destitute of a full flow of the spirit of revelation they should endeavor to act according to their judgment, and the best reasoning faculties they are in possession of, so as to govern and control themselves so as not to do anything derogatory to the spirit of wisdom. I sometimes feel as though I could exercise myself upon those grounds for certainly my mind is almost daily overcharged with business; and the heaviest task that is upon me is to talk about that which I should not be called to talk about or observe in the least—the business of others which I should not be troubled with. I do not think that I was ever tired in my life talking or thinking about any matter of business that really had to be attended to. My body has been wearied many times but I have never felt as though my spirits were getting weary. I do not think I was ever weary one moment in my life in reflecting, concerning, calculating, directing, planning, or doing anything that pertained to the building up of the Kingdom of God or anything that pertained to good and that was my duty to attend to, but when I am flooded with matters that do not belong to me — matters that I should not be troubled with in the least, then my mind gets weary, and I get a little perplexed and it makes my head ache, but it never did in my life to do the business

that pertained to me directly [or] belonged to me to attend to. This is the case with many perhaps that may be perplexed, worried and harassed with unnecessary things.

I design laying before the congregation this evening some of my views that are incorporated in our constitution. To have my mind filled with the same degree of light and intelligence that I otherwise would have. I can excuse myself through the multiplicity of little things that are upon me, thousands of questions asked me every day; my mind [is] turned from one subject to another as it were like lightning and hence it is difficult to bring my mind to bear on any particular subject as I could wish to do to lay before the congregation things that would be interesting. I will say at least to myself, the foundation of my remarks this evening I wish to be placed in the minds of the congregation as the foundation of all theology,[a] and of all knowledge, heavenly and earthly, which incorporates principalities and powers, thrones and dominions, time, space and time and times again and of all eternity, and it is simply the words by the apostle where Jesus says, "This is eternal life to know thee, the only true God and Jesus Christ whom thou hast sent."[b] It is true we might turn around and ask if evil spirits, if the prince and power of the air, Lucifer, the devil, did not know God. I will merely answer the question briefly by saying if he had known even himself, he never would have risen with the power and influence that he possessed to try and dethrone the Almighty God. If he had understood himself, the extent of his knowledge, the ability he possessed, he never would have presumed to have taken such a course. This satisfies me that he did not know God as much as he would have done had he been obedient to his requirements.[c] To know the only wise God as the apostle directed his speech and the influence thereof to his brethren and to know that God aright that they serve, not in a partial manner, but to the extent that the apostle directed supposes as much as to believe there is a God and that that God did inhabit eternity and did make the worlds, and that he is the supreme ruler of the universe whom the human family are called upon to acknowledge with their faith, with their mouths, by their acts and influence. Thousands and

[a]The lettered references in this speech are for crossreferences from other speeches.

millions of our fellow creatures, notwithstanding the knowledge they had in the days of the apostles, opposed the work that was then commenced. They opposed the people of God from the commencement of the preaching of the gospel. Thousands knew God partially and heard his voice and saw and understood his miracles that were performed amongst them. Yet they did not know that God, whom to know is life eternal. Had they known him, they never would have opposed him.[d] This subject I realize perfectly, when the fullness, and the ideas and in the extent they are to be understood by men, them that incorporate all sa[l]vation, all intelligence, all power, every knowledge of every class and of every degree we have any knowledge of. As for my explaining and setting this subject before the people in its fullness, I do not undertake the task this evening, but I wish to hint at a few leading ideas so that we may learn how to learn and know God, and what we shall know if we do know him. Still further, I wish to hint at a few of the leading principles pertaining to the knowledge of God and the influence of His spirit upon the people and they do not understand it.[e]

In the first place to know God is a subject of deep interest. We turn and say it is very intricate — it is so in our feelings. It is hard for us to know our God and after we have talked about it and talked again and heard ministers preach about it, and read their writings, and the views of the best theologians of our day[f] — we read the history of those in ancient days, their views upon the subject. We have the history, or a portion of the history of this very God[g] by those that did actually see and sojourn with him in the flesh, did talk and eat and drink and travel and sleep with him, heard him preach, teach, and did converse with him from day to day and from month to month and from year to year. They knew him in his birth, childhood, youth, and in his ministry, and they said we are acquainted with his brothers and sisters in the flesh and this is their God pertaining to the incarnation of this very character as far as the sonship[h] is concerned, and the relationship and the understanding of the son to the father. We have the knowledge of that very character which if we do [know] him and understand him is to us eternal life. We turn round (that is the enquirer) and say we do believe that Jesus Christ, the son of God, was upon the earth, but

who knows the father?[i] Well now, let me answer this question right here in simplicity, for Jesus did tell his disciples when speaking to them when he said, "He that hath seen me hath seen the father also."[j] I turn round and say, who understood that language? Jesus says in another place, "I am in the father and the father is in me and I and I (sic) my father are one,[k] and whosoever hath seen me hath seen the father, for he is in me and I in him."[l] You know the sectarian world have explained this away and have made out that the father came and died,[m] but if we can learn what he (Jesus) was upon the earth and in eternity, we will know what the father was.[n] When I let these subjects rest on my mind and I contemplate upon them, I will say for your satisfaction and for mine, that when these subjects are before me and the light that I have in me, the spirit that rests on me, apparently I understand just as well what Jesus intended to convey to his apostles as I do when I talk to you and see you before me.[o] It appears to me I understand his mind and character and who he is and who he came from[p] and we can learn who he is from the prophets and what character he was at the time of his incarnation and when he went to his father.[q] But this is for you to believe or disbelieve as you please, for if I were to say who he was I have no doubt but there would be many that would say perhaps it is so and perhaps it is not.[r] Well I am so liberal that I wish every person could have the privilege which they certainly enjoy of learning Jesus Christ whom the father has sent.[s] This can be learned by a close application to the science of theology.[t] No man can understand theology unless that man is filled with the light of eternity. They may study till doomsday and then not understand for when they study they mix in all the superstitions of the world instead of being ruled and controlled by that spirit that inhabits eternity.[u]

If I should undertake to tell the people what I believe in my heart and what seemeth to me, (I do not say it is so) but what seemeth to me to be eternal truth,[v] how would they know unless they had the spirit of revelation to say to them whether it was a truth or an untruth.[w]

We can read the history of Adam and Eve in the garden of Eden and that after they transgressed the Lord came along and they ran scampering away into the bushes.[x] How did they know it was him?

Just as well as my family know mine, for they had lived with him and had had a long experience with him. Just as soon as my family hear my footsteps they know that I am coming and so did Adam and Eve know the footsteps of the Lord.[y] Just as quick as they heard his footsteps they knew as well who was coming as though they had seen his face because they were acquainted with him. But this is no knowledge to you and I.[z] He came along and said, "Where are you? what have you been doing?" They had hid themselves. It is evident from this that they knew his footsteps, but what advantage is that to you? Would you know the footsteps of the Lord if you heard them coming into this hall from merely reading this account? The Lord is capable of coming in at that door and sitting down and [you] should [suppose] it was some stranger.[aa]

Well, how can we learn by reading the history of Adam and Eve to know the Lord? If you were to hear the footsteps of the Lord would you know from the history of Adam and Eve that it was the Lord coming? They knew his voice and his footsteps for they had lived with him, and been in eternity with him. And what I have upon this subject I now say, Adam had been with the Lord and had lived with him upon an earth like this[ab] and had been faithful and overcome, and had received his body and was resurrected[ac] and was well acquainted with the Lord and was one of his mess mates. He had eaten and drank with him and had lived with him from generation to generation and in many worlds,[ad] probably while many had come into and gone out of existence. And he helped to make this earth[ae] and brought the seeds with him that you see springing up spontaneously,[af] and when he called, the elements came rolling together.[ag]

Well you see from this, that when you and I have been with and lived with the Lord we shall know his voice. If father Adam were to come into this house and you were to see him go back and forth, would you know him? No, you would never mistrust it was him unless he revealed himself.[ah] But by the time that you have lived with him as long as Adam had before he came here you will know him and recognize his footsteps, but reading the history will not teach you these things.[ai] Consequently I come right down to ourselves and say we cannot know the only wise God and Jesus

Christ whom he has sent. No man can have this knowledge but those to whom God reveals it.[aj] Has he revealed it to you, who he is, what he has to do with this world and the relationship that he sustains to it? You must not be astonished when I tell you that the whole world, with the exception of the Latter-day Saints for they do know something about God, but the whole world besides are as far from that knowledge as the east is from the west.[ak] Though they read it in the Bible yet it never enters into their hearts that the apostle told the truth when he says, "There is but one living and true God, the father of our spirits".[al] Well now who is the father of our spirits?[am]

I do not design to go into any mysteries or to take up worldly sciences to any great extent, but suppose I were to take up a few of them, I should be like the rest of you — tell what I know according to what I understand and believe, and then if I am wrong I should be glad if God or some man upon the earth would correct me and set me right and tell me what it is and how it is.[an]

I did take the liberty to tell this once[ao] and I told it in a way that it did not get to their understandings and suppose I take the same course this evening and you do not understand,[ap] but you have the spirit of the Almighty with you to enable you to appreciate — or shall I talk it right out as one man talketh and reasoneth with another and in this manner communicate to you my ideas upon the subject. For instance, we begin with the father [of] our Lord Jesus Christ and of our spirits — who is he?[aq] Do you know anything about him? Can you find out who he is? Suppose we go to the scriptures and enquire there who he is. At one time he says, "I am that I am".[ar] At another time when the question was proposed by somebody, he replied, "I am the Lord your God".[as] At another time he is spoken of as a "man of war,"[at] "a general,"[au] and so on. You may trace the scriptures through and you will find that he is known to one people [by] one title today and tomorrow by another, and the next day by another, and there he leaves it.[av] If I were to set before you the principle directly to the truth and yet precisely as I understand pertaining to him with whom we have to do,[aw] I have no question or doubt but it would be opposed to your traditions and the feelings of many of you.

I will tell you what I think about some who will have something to do with us by and by, when Michael[ax] blows his trumpet and calls the world together[ay] we shall then be before him and we shall be perfectly satisfied that he can pass all the judgment that we shall want,[az] and that the dominions of the wicked will want, and I have no doubt but the Saints that live and have lived from the days of Adam will be satisfied that he can give them kingdoms and power, thrones and dominions and influence in eternity.[ba] And when they get all that he can give they will be satisfied and say it [is] enough. If we can get to him, the Ancient of Days,[bb] whose hair is like wool,[bc] a man of age,[bd] a man of experience, and can learn of him to understand "I am that I am"[be] we shall then hear him say, "I am your father and leader. I will be your front and your rearward. I understand what this world is. I understand all about it. I have the government of the world in my hands, although to a certain extent my opposer, my enemy,[bf] has gained a certain influence in the world. You will hear him say, "I am in the whirlwind at my pleasure.[bg] I ride upon the storms and I govern worlds.[bh] I set up one king and put another down and organize empires and overthrow them at my pleasure.[bi] I the Lord do all these things." When we come to that great and wise and glorious being that the children of Israel were afraid of,[bj] whose countenance shone so that they could not look upon him,[bk] I say when we get to him whom they could not look upon, to that man, that is I conclude he was a man for it says that he had hands[bl] and you know men have hands, and it says that he put his hands out before Moses in the cleft of the rock until his glory passed by and would not suffer Moses to see his face but his [back] parts only.[bm] Seeing then that he had parts I conclude that he was a man. When we can see that very character and talk and live with him in our tabernacles, if we are so fortunate as to get there into his society, then we can say that to us there is but one living and true God and he is the father of our Lord Jesus Christ and of our spirits.[bn] And when we get back to him and learn that he is actually our father we shall not feel any anxiety to call upon anybody else for the blessings we are in need of.[bo] It is a subject I am aware that does not appear so clear to our understandings at present as we could wish it or as it will some day, and it is one that should not trouble us at all. All such things will become more clear to your minds by and by

I tell you this as my belief about that personage who is called the Ancient of Days, the Prince and so on,[bp] but I do not tell it because that I wish it to be established in the minds of others,[bq] though to me this is as clear as the sun, it is as plain as my alphabet. I understand it as I do the path to go home. I did not understand so until my mind became enlightened with the spirit and by the revelations of God, neither will you understand until our Father in Heaven reveals all these things unto you. To my mind and to my feelings those matters are all plain and easy to be understood.[br]

A Discourse by President Brigham Young, delivered in the tabernacle at Great Salt City, on the 8th of February, 1857. (*JD* 4:215–219)

The items that have been advanced are principles of real doctrine, whether you consider them so or not. It is one of the first principles of the doctrine of salvation to become acquainted with our Father and our God. The Scriptures teach that this is eternal life, to "know Thee, the only true God, and Jesus Christ whom Thou hast sent;" this is as much as to say that no man can enjoy or be prepared for eternal life without that knowledge.

You hear a great deal of preaching upon this subject; and when people repent of their sins, they will get together, and pray and exhort each other, and try to get the spirit of revelation, try to have God their Father revealed to them, that they may know Him and become acquainted with Him.

There are some plain, simple facts that I wish to tell you, and I have but one desire in this, which is, that you should have understanding to receive them, to treasure them up in your hearts, to contemplate upon these facts, for they are simple facts, based upon natural principles; there is no mystery about them when once understood.

I want to tell you, each and every one of you, that you are well acquainted with God our heavenly Father, or the great Eloheim. You are all well acquainted with Him, for there is not a soul of you but what has lived in His house and dwelt with Him year after year;

and yet you are seeking to become acquainted with Him, when the fact is, you have merely forgotten what you did know. I told you a little last Sabbath about forgetting things.

There is not a person here today but what is a son or a daughter of that Being. In the spirit world their spirits were first begotten and brought forth, and they lived there with their parents for ages before they came here. This, perhaps, is hard for many to believe, but it is the greatest nonsense in the world not to believe it. If you do not believe it, cease to call Him Father; and when you pray, pray to some other character.

It would be inconsistent in you to disbelieve what I think you know, and then to go home and ask the Father to do so and so for you. The Scriptures which we believe have taught us from the beginning to call Him our Father, and we have been taught to pray to Him as our Father, in the name of our eldest brother whom we call Jesus Christ, the Saviour of the world; and that Saviour, while here on earth, was so explicit on this point, that he taught his disciples to call no man on earth father, for we have one which is in heaven. He is the Saviour, because it is his right to redeem the remainder of the family pertaining to the flesh on this earth, if any of you do not believe this, tell us how and what we should believe. If I am not telling you the truth, please do tell me the truth on this subject, and let me know more than I do know. If it is hard for you to believe, if you wish to be Latter-day Saints, admit the fact as I state it, and do not contend against it. Try to believe it, because you will never become acquainted with our Father, never enjoy the blessings of His Spirit, never be prepared to enter into His presence, until you most assuredly believe it; therefore you had better try to believe this great mystery about God.

I do not marvel that the world is clad in mystery, to them He is an unknown God; they cannot tell where He dwells nor how He lives, nor what kind of a being He is in appearance or character. They want to become acquainted with His character and attributes, but they know nothing of them. This is in consequence of the apostasy that is now in the world. They have departed from the knowledge of God, transgressed His laws, changed His ordinances, and broken the everlasting covenant, so that the whole earth is

defiled under the inhabitants thereof. Consequently it is no mystery to us that the world knoweth not God, but it would be a mystery to me, with what I now know, to say that we cannot know anything of Him. We are His children.

To bring the truth of this matter close before you, I will instance your fathers who made the first permanent settlement in New England. There are a good many in this congregation whose fathers landed upon Plymouth Rock in the year 1620. Those fathers began to spread abroad; they had children, those children had children, and their children had children, and here are we their children. I am one of them, and many of this congregation belong to that class. Now ask yourselves this simple question upon natural principles, has the species altered? Were not the people who landed at Plymouth Rock the same species with us; Were they not organized as we are? Were not their countenances similar to ours? Did they not converse, have knowledge, read books? Were there not mechanics among them, and did they not understand agriculture, &c. as we do? Yes, every person admits this.

Now follow our fathers further back and take those who first came to the island of Great Britain, were they the same species of beings as those who came to America? Yes, all acknowledge this; this is upon natural principles. Thus you may continue and trace the human family back to Adam and Eve, and ask, "are we of the same species with Adam and Eve?" Yes, every person acknowledges this; this comes within the scope of our understanding.

But when we arrive at that point, a vail is dropped, and our knowledge is cut off. Were it not so, you could trace back your history to the Father of our spirits in the eternal world. He is a being of the same species as ourselves; He lives as we do, except the difference that we are earthly, and He is heavenly. He has been earthly, and is of precisely the same species of being that we are. Whether Adam is the personage that we should consider our heavenly Father, or not, is considerable of a mystery to a good many. I do not care for one moment how that is; it is no matter whether we are to consider Him our God, or whether His Father, or His Grandfather, for in either case we are of one species — of one family — and Jesus Christ is also of our species.

You may hear the divines of the day extol the character of the Saviour, undertake to exhibit his true character before the people, and give an account of his origin, and were it not ridiculous, I would tell what I have thought about their views. Brother Kimball wants me to tell it, therefore you will excuse me if I do. I have frequently thought of mules, which you know are half horse and half ass, when reflecting upon the representations made by those divines. I have heard sectarian priests undertake to tell the character of the Son of God, and they make him half of one species and half of another, and I could not avoid thinking at once of the mule, which is the most hateful creature that ever was made, I believe. You will excuse me, but I have thus thought many a time.

Now to the facts in the case; all the difference between Jesus Christ and any other man that ever lived on the earth, from the days of Adam until now, is simply this, the Father, after He had once been in the flesh, and lived as we live, obtained His exaltation, attained to thrones, gained the ascendancy over principalities and powers, and had the knowledge and power to create — to bring forth and organize the elements upon natural principles. This He did after His ascension, or His glory, or His eternity, and was actually classed with the Gods, with the beings who create, with those who have kept the celestial law while in the flesh, and again obtained their bodies. Then He was prepared to commence the work of creation, as the Scriptures teach. It is all here in the Bible; I am not telling you a word but what is contained in that book.

Things were first created spiritually; the Father actually begat the spirits, and they were brought forth and lived with Him. Then He commenced the work of creating earthly tabernacles, precisely as He had been created in this flesh himself, by partaking of the course material that was organized and composed this earth, until His system was charged with it, consequently the tabernacles of His children were organized from the coarse materials of this earth.

When the time came that His firstborn, the Saviour, should come into the world and take a tabernacle, the Father came Himself and favoured that spirit with a tabernacle instead of letting any other man do it. The Saviour was begotten by the Father of His spirit, by the same Being who is the Father of our spirits, and that is all the

organic difference between Jesus Christ and you and me. And a difference there is between our Father and us consists in that He has gained His exaltation, and has obtained eternal lives. The principle of eternal lives is an eternal existence, eternal duration, eternal exaltation. Endless are His kingdoms, endless His thrones and His dominions, and endless are His posterity; they never will cease to multiply from this time henceforth and forever.

To you who are prepared to enter into the presence of the Father and the Son, what I am now telling will eventually be no more strange than are the feelings of a person who returns to his father's house, brethren, and sisters, and enjoys the society of his old associates, after an absence of several years upon some distant island. Upon returning he would be happy to see his father, his relatives and friends. So also if we keep the celestial law when our spirits go to God who gave them, we shall find that we are acquainted there and distinctly realize that we know all about that world.

Tell me that you do not know anything about God! I will tell you one thing, it would better become you to lay your hands upon your mouths and them in the dust, and cry, "unclean, unclean."

Whether you receive these things or not, I tell you them in simplicity. I lay them before you like a child, because they are perfectly simple. If you see and understand these things, it will be by the Spirit of God; you will receive them by no other spirit. No matter whether they are told to you like the thunderings of the Almighty, or by simple conversation; if you enjoy the Spirit of the Lord, it will tell you whether they are right or not.

I am acquainted with my Father. I am as confident that I understand in part, see in part, and know and am acquainted with Him in part, as I am that I was acquainted with my earthly father who died in Quincy, Illinois, after we were driven from Missouri. My recollection is better with regard to my earthly father than it is in regard to my heavenly Father; but as to knowing of what species He is, and how He is organized, and with regard to His existence, I understand it in part as well as I understand the organization and existence of my earthly father. That is my opinion about it, and my opinion to me is just as good as yours is to you; and if you are of the same opinion you will be satisfied as I am.

I know my heavenly Father and Jesus Christ whom He has sent, and this is eternal life (John 17:3; Luke 10:22; Cor 15:34). And if we will do as we have been told this morning, if you will enter into the Spirit of your calling, into the principle of securing to yourselves eternal lives, eternal existence, eternal exaltation, it will be well with you. But if, after being put into a carriage and placed upon the road, after having everything prepared for the journey that infinite wisdom could devise, this people stroll into the swamp, get into the woods among the brambles and briars, and wander around until night overtakes them, I say, shame on such people.

Excerpt from a Discourse entitled "A Few words of Doctrine" given by President Brigham Young in the Tabernacle in Great Salt Lake City, October 8th, 1861 A.M. (Reported by George D. Watt; BYP, HDC)

I will give you a few words of doctrine upon which there has been much inquiry, and with regard to which considerable ignorance exists. Brother Watt will write it, but it is not my intention to have it published; therefore pay good attention, and store it up in your memories. Some years ago, I advanced a doctrine with regard to Adam being our Father and God. That will be a curse to many of the Elders of Israel because of their folly. With regard to it they yet grovel in darkness and will. It is one of the most glorious revealments of the economy of Heaven, yet the world hold it [in] derision. Had I revealed the doctrine of baptism for the dead instead of Joseph Smith there are men around me who would have ridiculed the idea until doomsday. But they are ignorant and stupid like the dumb ass.

Excerpt from a Discourse given by President Brigham Young at the Provo Bowery, August 25th, 1867. (Reported by George D. Watt; BYP, HDC)

While Brother Orson Pratt was telling you a good deal about this great holy wedding, the first that was ever celebrated, I thought

about father Adam; he helped to make the world, to organize this earth,[q] which was organized expressly for him. He is the king and Lord of this earth;[r] when he came here he came with an understanding that he would do just as you and I do. He would go to sleep and dream for 6 hours. What we call dreaming are the reflections of the mind in sleep that cannot be remembered at all times when in a state of wakefulness. We come to this world, forget the past and commence anew.[s] When the people are prepared to profit by the knowledge which the Lord has revealed there is much to be told them, but I will say this to you, every spirit that is prepared to occupy a body on this earth has been born of parents in heaven,[t] and that which is born of the Spirit is spirit.[u] When father Adam and mother Eve became mortal by eating of the fruits of this earth[v] they were then prepared [to organize] the mortal tabernacle,[w] and they were prepared to organize and form living spirits long before that,[x] now they are prepared to form mortal bodies for their spiritual children[y] to dwell in. His former works and experience Adam had forgotten a great deal of,[z] but he once knew it all beforehand.

As to the great wedding bro. Orson has been telling us about is nothing more or less than this, Adam's father came to him,[aa] saying here is the wife you have had so long,[ab] now you are going to have one wife to take with you to yonder earth,[ac] and if any of your other wives ever go to an earth to become the mother of all living,[ad] to become an Eve, it will be to another earth not to that one.[ae] She is called Eve because she is the mother of all living,[af] and she is the queen of that earth. Adam is the Lord of the earth and the father of all living on this earth, as Eve is the mother of all living on this earth.[ag] There is much to learn on these matters, and it is pleasant to know concerning them, yet we should concern ourselves more about this: Will we as Latter-day Saints sanctify ourselves and become one[ah] so as to be able to receive the blessings which the Lord has for us. I care little about those theories, we may know and understand many of them but what will it profit us unless we serve God? Nothing at all.[ai]

Excerpt from a Discourse given by President Brigham Young delivered in the New Tabernacle, Salt Lake City, Sunday afternoon, June 8th, 1873. (Reported by David W. Evans; TPBY 6:6/8/73)

I wanted to make a few remarks upon the subject touched upon by my brother, but I shall not have the time. I frequently think, in my meditations, how glad we should be to instruct the world with regard to the things of God, if they would hear, and receive our teachings in good and honest hearts and profit by them. I have been found fault with a great many times for casting reflections upon men of science, and especially upon theologians, because of the little knowledge they possess about man being on the earth, about the earth itself, about our Father in heaven, his Son Jesus Christ, the order of heavenly things, the laws by which angels exist, by which the worlds were created and are held in existence, &c. How pleased we would be to place these things before the people if they would receive them! How much unbelief exists in the minds of the Latter-day Saints in regard to one particular doctrine which I revealed to them, and which God revealed to me[g] — namely that Adam is our father and God[h] — I do not know, I do not inquire, I care nothing about it. Our Father Adam helped to make this earth,[i] it was created expressly for him, and after it was made he and his companions came here. He brought one of his wives with him,[j] and she was called Eve, because she was the first woman upon the earth.[k] Our Father Adam is the man who stands at the gate and holds the keys of everlasting life and salvation to all his children who have or who ever will come upon the earth.[l] I have been found fault with by the ministers of religion because I have said that they were ignorant. But I could not find any man on the earth who could tell me this, although it is one of the simplest things in the world, until I met and talked with Joseph Smith.[m] Is it a great mystery that the earth exists? Is it a great mystery, that the world can not solve, that man is on the earth? Yes, it is; but to whom? To the ignorant — those who know nothing about it. It is no mystery to those who understand. Is it a mystery to the Christian world that Jesus is the Son of God, and still the son of man?[n] Yes it is, it is hidden from them, and this fulfils the Scripture — "If our gospel be hid, it is hid to them that are lost,"[o]

who have no faith, and who pay no attention to the Spirit of God. These things are called mysteries by the people because they know nothing about them, just like laying hands on the sick.[p] Is it a mystery that fever should be rebuked and the sick healed by the laying on of the hands of a man who is endowed with authority from God and has been ordained to that gift? "Oh yes," say the ignorant, "we know nothing about it." That is true, but where is the mystery? Will the ignorant receive the truth when they hear it? No, they will not, and this is their condemnation, that light has come into the world, and they choose darkness rather than light, because their deeds are evil.[q] That is the fact in the case. What is the mystery about it? They do not understand invisible things. Ask the wicked, "Do you know anything about the laying on of hands?" "Oh yes, such a man" — a man who is wicked in his whole life — "has the art of laying on of hands for curing the tooth-ache, fevers, wounds," &c.; and now, in fulfillment of the words of the ancient prophet, thousands of people seek unto "wizards who peep and mutter,"[r] &c., but they will not seek unto the living God. I can say to all the inhabitants of the earth that before what is called spiritualism was ever known in America I told the people that if they would not believe the revelations that God had given he would suffer the devil to give revelations that they — priests and people — would follow after. Where did I declare this? In the cities of New York, Albany, Boston, throughout the United States and in England. Have I seen this fulfilled? I have. I told the people that as true as God lived, if they would not have truth they would have error sent unto them, and they would believe it. What is the mystery of it?

The Christian world read of, and think much about, St. Paul, also St. Peter, the chief of the Apostles. These men were faithful to and magnified the priesthood while on the earth. Now, where will be the mystery, after they have passed through all the ordeals, and have been crowned and exalted, and received their inheritances in the eternal worlds of glory,[s] for them to be sent forth, as the Gods have been for ever and ever, with the command — "Make yourselves an earth, and people it with your own children?"[t] Do you think the starry heavens are going to fall? Do the Christian world or the heathen world think that all things are going to be wrapped up,

consumed, and annihilated in eternal flames? Oh fools, and slow of heart to believe the great things that God has purposed in his own mind![u]

My brother said that God is as we are.[v] He did not mean those words to be literally understood. He meant simply, that in our organization we have all the properties in embryo in our bodies that our Father has in his, and that literally, morally, socially, by the spirit and by the flesh we are his children.[w] Do you think that God, who holds the eternities in his hands and can do all things at his pleasure, is not capable of sending forth his own children, and forming this flesh for his own offspring? Where is the mystery in this? We say that Father Adam came here and helped to make the earth.[x] Who is he? He is Michael,[y] a great prince, and it was said to him by Eloheim, "Go ye and make an earth."[z] What is the great mystery about it? He came and formed the earth. Geologists tell us that it was here millions of years ago. How do they know? They know nothing about it. But suppose it was here, what of it? Adam found it in a state of chaos, unorganized and incomplete.[aa] Philosophers, again, in talking of the development of the products of the earth, for instance, in the vegetable kingdom, say the little fibres grew first, then the larger vegetation. When this preparatory stage was completed then came the various orders of the animal creation; and finally man appeared.[ab] No matter whether these notions are true or not, they are more or less speculative. Adam came here and got it up in a shape that would suit him to commence business. What is the great mystery about it? None, that I have seen. The mystery in this, as with miracles, or anything else, is only to those who are ignorant. Father Adam came here, and then they brought his wife.[ac] "Well," says one, "Why was Adam called Adam"? He was the first man on the earth, and its framer and maker.[ad] He, with the help of his brethren[ae] brought it into existence. Then he said, "I want my children who are in the spirit world to come and live here.[af] I once dwelt upon an earth something like this, in a mortal state,[ag] I was faithful, I received my crown and exaltation. I have the privilege of extending my work, and to its increase there will be no end.[ah] I want my children that were born to me in the spirit world[ai] to come here and take tabernacles of flesh, that their spirits may have a house, a

tabernacle or a dwelling place as mine has,[aj] and where is the mystery?

Now for mother Eve. The evil principle always has and always will exist. Well, a certain character came along, and said to Mother Eve, "The Lord has told you that you must not do so and so, for if you do you shall surely die. But I tell you that if you do not do this you will never know good from evil, your eyes will never be opened, and you may live on the earth forever and ever, and you will never know what the Gods know."[ak] The devil told the truth, what is the mystery about it?[al] He is doing it today. He is telling one or two truths and mixing them with a thousand errors to get the people to swallow them. I do not blame Mother Eve, I would not have had her miss eating the forbidden fruit for anything in the world.[am] I would not give a groat if I could not understand light from darkness. I can understand the bitter from the sweet, so can you. Here is intelligence, but bind it up and make machines of its possessors, and where is the glory or exaltation? There is none.[an] They must pass through the same ordeals as the Gods, that they may know good from evil, how to succor the tempted, tried and weak, and how to reach down the hand of mercy to save the falling sinner.[ao] The Lord has revealed his gospel and instituted its ordinances that the inhabitants of the earth may be put in possession of eternal life.[ap] But few of them, however, will accept it. I have preached it to many thousands of them who are naturally just as honest as I am, but through tradition there is an overwhelming prejudice in their minds which debars them of that liberty I have in my heart. They would be glad to know the ways of God, and to know who Jesus is, and to reap the reward of the faithful, if they had the stamina, I will call it, the independence of mind necessary to embrace the truth, to say, "I know this is true, and if there is no other person on the face of this earth who will defend it, I will to the last."[aq] But this is not in their hearts, it is not in their organization, consequently they do not manifest it. What mystery is there about it? None whatever. What is the mystery in Jesus being the Son of God and at the same time the son of the Virgin Mary?[ar] You know what the infidels say about this,[as] but their words are no worse than the practice of many in the Christian world.

I do not want to be found fault with, but if I am it is all the same to me. There is no mystery to me in what God has revealed to me, or in what I have learned, whether it has been through Joseph, an angel, the voice of the Spirit, the Holy Ghost or the Spirit of the Lord; no matter how I have learned a thing, if I understand it perfectly it is no mystery to me. It is like making one of these pulpits, or a house like this. This is no mystery to me, I dictated it, and a great many say it is a great piece of architecture to have a single span, so large as this roof and composed of wood that will sustain itself. But it is no mystery to me. I know the strength of the materials and how to place them together. It is no mystery to me to build a temple or a common house. But you take a gentleman or lady who was never beyond the confines of a densely populated city, who never saw wheat grow, and who never saw cattle in the fields, and it is a great mystery to them to see them. Why? Because they never saw such things before, and they know nothing about them, but it is no mystery to those who know all about such things. Do you think it any mystery to angels to know how the various organizations are brought on earth? Not the least in the world. There is no mystery in all this to the Gods, no mystery in them to the prophets and apostles whom they send, and to whom they reveal them; it is all plain, every day, common sense, just as much so as with anything else in the world — we understand it.

Some may say to me, "Why Brother Brigham, you seem to know it all." I say, Oh no, I know but very little, but I have an eternity of knowledge before me, and I never expect to see the time when I shall cease to learn,[at] never, no never, but I expect to keep on learning for ever and ever, going on from exaltation to exaltation, glory to glory, power to power, ever pressing forward to greater and higher attainments, as the Gods do.[au] That is an idea that drowns the whole Christian world in a moment. Let them try to entertain it and they are out of sight of land without a ship, and if they had a ship it would have neither sail, rudder nor compass. "What," say they, "God progress?" Now, do not lariet the God that I serve and say that he can not learn any more; I do not believe in such a character.[av] "Why," say they, "does not the Lord know it all?" Well, if he does, he must know an immense amount. No matter

about that, the mind of man does not reach that any more than it comprehends the heaven beyond the bounds of time and space in which the Christians expect to sit and sing themselves away to everlasting bliss, and where they say they shall live for ever and for ever.

If we look forward we can actually comprehend a little of the idea that we shall live for ever and ever; but you take a rearsight, and try and contemplate and meditate upon the fact that there never was a beginning and you are lost at once. The present and the future we can comprehend some little about, but the past is all a blank, and it is right and reasonable that it should be so. But if we are faithful in the things of God they will open up, open up, open up, our minds will expand, reach forth and receive more and more, and by and by we can begin to see that the Gods have been for ever and for ever.[aw]

Some of our philosophers have tried to reveal the first cause.[ax] I would change the position of the whole affair. I would plant my position in the ignorance of man that undertakes to prove or show the existence of a first cause. He had better go to work and prove himself a fool to begin with and then stop, for all his reasonings, arguments and researches with regard to the first cause only prove that he is a fool. Excuse me for this rough expression, perhaps it would be better to say that he comes far short of knowing or understanding himself in the least degree,[ay] and his researches are contracted to that degree that he is lost in ignorance of himself. Is this the fact? It is. We can know nothing until we learn it, and when we come to a knowledge of facts they are no mystery to us. Take one of these native Navajo women down south here into a factory and show her the machinery for weaving blankets, and if she has never seen anything of the kind she would laugh at such nonsence. Says she, "That is not the way to weave blankets, why do you not tie your web up to the limb of a tree, fasten the other end down, and then take a stick and do just so? That will never weave a blanket." By and by she sees the blanket finished, but it is a mystery to her, and she can not understand anything about it, because she has not learned it. It is so with the whole human family.

You will excuse me for detaining you a little longer than usual. I wanted to ask the brethren and sisters if they did not think my

brother, Joseph Young, pretty good. He is nearly seventy-seven years of age and had a severe sickness last winter. Do you not think he is pretty hale, and doing pretty well? I think he is. I like to see him here. I know that he has been trying to tell the people with regard to the things of God for fifty years past. If I were to live and learn as I have for forty years past — since I have been in this church — for a thousand years, I should only have just commenced to learn the great lesson of eternity.

I do hope and pray — and I want you to listen how I shape this prayer, instead of praying my Father in heaven in the name of Jesus to make you and me faithful — I pray that we Latter-day Saints may be faithful to the covenants we have entered into with our Heavenly Father and with one another, and to live our holy religion, for we do know how. I need not ask the Father to make us faithful any more than I need ask him to come and sow our wheat for us, not a particle, for we know all about it. Be faithful, do right and live so as to be worthy of life everlasting. Amen.[az] (*DN* 22:308–309)

The following sermon was added to the Lecture at the Veil and was incorporated into the ceremony of the Temple as an essential part of the Endowment. Some time between 1902 and 1905 most of this part was removed. The following is that part of the Lecture at the Veil which was delivered by President Young at his home in St. George, Utah, on the evening of February 7th, 1877. (For an examination of the historical data surrounding the Lecture at the Veil see UPR 113–118; 165–176)

Works in the Temple [the sermon at the Veil] being under consideration Prest. Young was filled with the spirit of God and revelation and said when we got our washings and anointings under the hands of the Prophet Joseph Joseph at Nauvoo we had only one room to work in, with the exception of a little side room or office w[h]ere we were washed and anointed, had our garments placed upon us and received our new name. And after he had

performed these ceremonies, he gave the key words, signs, tokens and penalties. Then after we went into the large room over the store in Nauvoo, Joseph divided up the room the best that he could, hung up the veil, marked it, gave us our instructions as we passed along from one department to another, giving us signs, tokens, penalties, with the key words pertaining to those signs. And after we had got through, Bro. Joseph turned to me (Prest. B. Young) and said, "Bro. Brigham this is not arranged right but we have done the best we could under the circumstances in which we are placed, and I wish you to take this matter in hand and organize and systematize all these ceremonies, with the signs, tokens, penalties and key words." I did so and each time I got something more, so that when we went through the Temple at Nauvoo I understood and knew how to place them there. We had our ceremonies pretty correct. In the creation the Gods entered into an agreement about forming this earth, and putting Michael or Adam upon it. These things of which I have been speaking are what are termed the mysteries of godliness but they will enable you to understand the expression of Jesus, made while in Jerusalem, "This is life eternal that they might know thee, the only true God and Jesus Christ whom thou hast sent." We were once acquainted with the Gods and lived with them, but we had the privilege of taking upon us flesh that the spirit might have a house to dwell in. We did so and forgot all, and came into the world not recollecting anything of which we had previously learned. We have heard a great deal about Adam and Eve, how they were formed and etc. Some think he was made like an adobe and the Lord breathed into him the breath of life, for we read "from dust thou art and unto dust shalt thou return." Well he was made of the dust of the earth but not of this earth. He was made just the same way you and I are made but on another earth. Adam was an immortal being when he came on this earth; he had lived on an earth similar to ours; he had received the Priesthood and the keys thereof, and had been faithful in all things and gained his resurrection and his exaltation, and was crowned with glory, immortality and eternal lives, and was numbered with the Gods for such he became through his faithfulness, and had begotten all the spirits that was to come to this earth. And Eve our common mother who is the mother of all living bore

those spirits in the celestial world. And when this earth was organized by Elohim, Jehovah and Michael, who is Adam our common father, Adam and Eve had the privilege to continue the work of progression, consequently came to this earth and commenced the great work of forming tabernacles for those spirits to dwell in, and when Adam and those that assisted him had completed this kingdom our earth he came to it, and slept and forgot all and became like an infant child. It is said by Moses the historian that the Lord caused a deep sleep to come upon Adam and took from his side a rib and formed the woman that Adam called Eve. This should be interpreted that the man Adam like all other men had the seed within him to propagate his species, but not the woman; she conceives the seed but she does not produce it; consequently she was taken from the side or bowels of her father. This explains the mystery of Moses' dark sayings in regard to Adam and Eve. Adam and Eve when they were placed on this earth were immortal beings with flesh, bones and sinews. But upon partaking of the fruits of the earth while in the garden and cultivating the ground their bodies became changed from immortal to mortal beings with the blood coursing through their veins as the action of life. Adam was not under transgression until after he partook of the forbidden fruit; this was necessary that they might be together, that man might be. The woman was found in transgression not the man. Now in the law of Sacrifice we have the promise of a Savior and Man had the privilege and showed forth his obedience by offering of the first fruits of the earth and the firstlings of the flocks; this as a showing that Jesus would come and shed his blood. Father Adam's oldest son (Jesus the Saviour) who is the heir of the family, is father Adam's first begotten in the spirit world, who according to the flesh is the only begotten as it is written. (In his divinity he having gone back into the spirit world, and came in the spirit to Mary and she conceived, for when Adam and Eve got through with their work in this earth, they did not lay their bodies down in the dust, but returned to the spirit world from whence they came. (Diary of L. John Nuttall, February 7, 1877, Special collections, BYU Library)

Appendix D

Containing The Teachings of President Young's Associates in The Priesthood

President Heber C. Kimball
<10 April 1852>

Some have said that I was very presumptuous to say that Brother Brigham was my god and saviour—Brother Joseph was his god—the one that gave Joseph the Keys of the Kingdom was his god, which was Peter. Jesus Christ was his god and the God and Father of Jesus Christ was Adam. (*The Teachings of President Brigham Young* Vol 3:95)

President Heber C. Kimball
<11 Nov 1852>

I will tell you what will be good for us, and it will bestow upon us all the luxuries of this life, of heaven and earth. You are talking about heaven and about earth, and about hell, &c.; but let me tell

you, you are in hell now, and you have got to qualify yourselves here in hell to become subjects for heaven; and even when you have got into heaven, you will find it right here where you are on this earth. When we escape from this earth, we suppose we are going to heaven. Do you suppose you are going to the earth that Adam came from? that Eloheim came from? where Jehovah the Lord came from? No. When you have learned to become obedient to the Father that dwells upon this earth, to the Father and God of this earth, and obedient to the messengers He sends—when you have done all that, remember you are not going to leave this earth. You will never leave it until you become qualified, and capable, and capacitated to become a father of an earth yourselves. Not one soul of you ever will leave this earth, for if you go to hell, it is on this earth; and if you go to heaven, it is on this earth; and you will not find it anywhere else. (*Journal of Discourses* 1:356)

MILLENNIAL STAR — EDITORIAL: PRESIDENT SAMUEL W. RICHARDS
<26 Nov 1853>

On this date there appeared a reprinting of President Young's 9 April 1852 discourse, his first public speech on the Adam-God doctrine. It was printed in the ***Millennial Star*** *(the Church organ for the English mission) Vol. 15:769–70. Samuel W. Richards was at that time the President of the mission and Editor of the* ***Star****, so it would have been printed under his direction. It appeared under the caption "ADAM, OUR FATHER AND GOD". Richards published the following editorial in conjunction with the speech:*

OUR FATHER ADAM.—The extract from the *Journal of Discourses* may startle some of our readers, but we would wish them to recollect that in this last dispensation God will send forth, by His servants, things *new* as well as *old*, until man is perfected in the truth. And we would here take occasion to remark, that it would be well if all our readers would secure a copy of the *Journal of Discourses* as it is issued, and also of every standard work of the Church; and not only secure these works, but attentively read them,

and thoroughly study the principles they contain. Those of the Saints who fail to obtain the standard publications of the Church, will not be likely to prove very intelligent Saints, and will be very liable to wake up some day, and find themselves wonderfully behind the times, and consequently will not be able to stand the day of trial, which will come upon all the world. Without the intelligence that comes through the Holy Priesthood, the Saints cannot gain salvation, and this intelligence is given in the various publications of the Church. Who then will endanger his salvation by being behind the times? Not the wise, certainly. (*Millennial Star* 15: <26 Nov 1853> 780)

MILLENNIAL STAR: PRESIDENT SAMUEL W. RICHARDS
<10 Dec 1853>

An article written by Samuel W. Richards, and published in the ***Millennial Star*** *on 10 December 1853:*

ADAM, THE FATHER AND GOD OF THE HUMAN FAMILY

The above sentiment appeared in *Star* No. 48, a little to the surprise of some of its readers; and while the sentiment may have appeared blasphemous to the ignorant, it has no doubt given rise to some serious reflections with the more candid and comprehensive mind. A few reasonable and Scriptural ideas upon this subject may be profitable at the present time.

Then Adam is really God! And why not? If there are Lords many and Gods many, as the scriptures inform us, why should not our Father Adam be one of them? Did he not prove himself as worthy of that high appellation as any other being that ever lived upon the earth? Certainly he did, so far as history informs us, unless we can except the Son of God. We have no account in Scripture that Adam ever willfully transgressed, when we consider him independent of the woman. The Apostle informs us distinctly that the woman was in the transgression, being deceived, but Adam was not deceived. Adam fell, but his fall became a matter of necessity after the woman had transgressed. Her punishment was banishment from

the Garden, and Adam was necessitated to fall, and go with her, in order to obey the first great command given unto them—to multiply and replenish the earth; or, in the language of the Prophet Lehi, "Adam fell that men might be." The fall of Adam, therefore, was virtually required at his hands, that he might keep the first great command, and that the purposes of God might not fail, while at the same time the justice of God might be made manifest in the punishment incurred by the transgression of the woman, for whom the man is ever held responsible in the government of God.

The scriptures inform us that Christ was as a lamb slain from before the foundation of the world. If, therefore, the plan of salvation was matured before the foundation of the world, and Jesus was ordained to come into the world, and die at the time appointed, in order to perfect that plan, we must of necessity conclude that the plan of the fall was also matured in the councils of eternity, and that it was as necessary for the exalting and perfecting of intelligences, as the redemption. Without it they could not have known good and evil here, and without knowing good and evil they could not become Gods, neither could their children. No wonder the woman was tempted when it was said unto her—"Ye shall be as Gods, knowing good and evil." No wonder Father Adam fell, and accompanied the woman, sharing in all the miseries of the curse, that he might be the father of an innumerable race of beings who would be capable of becoming Gods.

With these considerations before us, we can begin to see how it is that we are under obligations to our father Adam, as to a God. He endured the sufferings and the curse that we might *be;* and we are, that we might become Gods. Through him the *justice* of God was made manifest. Jesus came into the world, endured, and suffered, to perfect our advantages for becoming Gods, and through him the ***mercy*** of God abounded. By the first man, Adam, came death, the triumph of evil; and by the second, came life everlasting, the triumph of good. Each was necessary in the order he appeared; if the first Adam had not performed his part, the second could not have had his work to do. Both acted the part assigned to them, in a most Godlike manner, and the Great Eloheim accepted the work at

their hands as His own, "for by the power of my Spirit created I them; yea, *all things*, both spiritual and temporal: firstly, spiritual—secondly, temporal, which is the beginning of my work; and again, firstly, temporal—and secondly, spiritual, which is the last of my work." Thus the great I AM owns all things—the temporal and the spiritual, the justice and the mercy, to be His own work. Then why may not Adam be a God, as well as any of his sons, inasmuch as he has performed the work to which the Great Eloheim appointed him?

In ancient times they were called Gods unto whom the word of God came, because of which Moses became a God unto Pharaoh. The Almighty was not so jealous of His Godly title but that He could say to Moses—"See, I have made thee a God to Pharaoh." And if John's saying be true, God has purposed to make him that overcometh, a pillar in the temple of God, and to "write upon him the name of my God." "His name shall be in their foreheads."

This is the hope of all Saints who have a just conception of the future; and why should we not be willing for father Adam to inherit all things, as well as for ourselves? He is the *first*, the Father of all the human family, and his glory will be above all, for he will be God over all, necessarily, standing as he will through all eternity at the head of those who are the redeemed of his great family. Though all the sons should, through their faithfulness, become Gods, they would still know that the Son was not greater than the Father.

Were we to trace this subject in all its bearings, we should find the principles of the Godhead planted in every righteous and well organized family upon the earth, and that they only require cultivation to cause their expansion and development to be equal to anything we can now conceive of as adding power and glory to the God of all worlds. The Great Eloheim rules over worlds. He is God over them, because of His right and power to rule, govern, and control. The exercise of this power is a natural right in the order of Priesthood, which belongs to every Patriarch, or Father, in the human family, so long as he rules subordinately to the laws of Heaven. According to the order of that God by whom we are ruled, a man is not only permitted to hold full jurisdiction over his own family, but he is held responsible for any violation, by them, of the

revealed will of Heaven. A man that controls a work, is the only one that can be held responsible for that work. It would be most unjust to require responsibility where there is no power to govern and control. Every man who has a family, and power to control them, is exercising the rights and powers of a God, though it may be in a very small capacity. There are two grand principles, by virtue of which all intelligent beings have a legitimate right to govern and hold dominion; these are, by begetting children from their own loins, and by winning the hearts of others to voluntarily desire their righteous exercise of power extended over them. These constitute a sure foundation for an eternal throne—a kingdom as perpetual as God's. No usurped power, to be maintained by the shedding of blood, is connected with such a government. It is upon this foundation that the throne of Michael is established as Father, Patriarch, God; and it is for all his children who come into this world, to learn and fully understand the eternity of that relationship.

Could we view our first Parent in his true position, we should find him acting in a similar capacity to the whole family of man, as each father does to his individual family, controlling, at his pleasure, all things which relate to the great object of their being—their exaltation to thrones and God like powers. We can conceive, from Scripture, principle, and analogy, that Adam's watch-care is ever over mankind; that by his own approbation and direction Gospel dispensations have been revealed from heaven to earth in different ages of the world; that he was the first that ever held the keys of Gospel power upon the earth, and by his supervision they have been handed down from age to age, whenever they have been among men; that under his direction a Deluge once swept the earth of the wickedness which was upon it, and laws were given to Israel, as a nation, to lead them to Christ; and that he will in the end call men to judgment for the privileges which have been extended to them in this world.

Hear what the Prophet Daniel says upon this subject—"I beheld till the thrones were cast down, and the Ancient of Days (Adam) did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as

burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . . And behold, *one* like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."—(Dan. 7:9, 10, 13, 14.)

Again, the word of the Lord through the Prophet Joseph, gives additional importance, if possible, to the part which Adam acts relating to his children, which reads as follows—"But, behold, verily I say unto you, before the earth shall pass away, Michael, mine archangel, shall sound his trump, and then shall all the dead awake, for their graves shall be opened, and they shall come forth; yea, even all."

From the foregoing we are enabled to draw important conclusions, that before the coming of the Lord Jesus in the clouds of heaven, to take the reins of government upon the earth, Adam comes and gathers around him all that have ever held keys of power under him upon the earth, in any of the dispensations thereof to man; he calls forth the dead from their graves, at the sound of his trump; he brings them to judgment, and they render unto him an account of their several stewardships; the books are opened that a righteous judgment may be rendered by him who now sits upon his throne, not only as the Father, but the Judge, of men; and in that capacity thousands minister unto him. An august assemblage are now gathered in one grand council around the great Patriarch of all Patriarchs, consisting of his sons, who have been faithful in that which was committed to them; and all this preparatory to that great event, when the greatness of the kingdom under the whole heaven should be given to the Saints of the Most High. Daniel saw that the Saints possessed the kingdom, by virtue of which Adam was once more in possession of the dominion given unto him before the fall, which was over every living thing that moved upon the earth, which rendered him the universal Sovereign and Lord of all.

At this important period, when Adam is reinstated with full power upon the earth, seated upon his throne, as Daniel saw him—a glorious and an immortal God, one like the Son of Man comes in the clouds of heaven (as oftimes represen[ted] by the Apostles), to the Ancient of days, and receives from him dominion, glory, and a kingdom; or in other words, Michael, having accomplished the work committed to him, pertaining to this world, delivers up an account of his stewardship over the same, to that character represented as Yahovah in the creation of the world, who reigns in unison with those upon the earth, until his work is fully accomplished—till the last great contest with the enemy, who has been released for a little season, is won; then he in turn delivers up the kingdom to the great Eloheim, that in the language of the Apostle, "God may be all in all."

This final surrender, we are to bear in mind, does not detract from the Godlike power and dominion of our first Parent, nor of our Lord Jesus Christ. In the Patriarchal order of government, each and every ruler is independent in his [own] sphere, his rule extending to those below, and not to those above him, in the same order. While the God of unnumbered worlds is acknowledged to be his God and Father, Adam still maintains his exalted position at the head of all those who are saved from among the whole family of man; and he will be God over all those who are made Gods from among men. Each and every God will be honored and adored by those over whom he reigns as a God, without any violation of the laws of heaven—without any encroachment upon that command which saith, "thou shalt have no other Gods before me," for the glory and honor of all true Gods constitute the glory, honor, power, and dominion of the great Eloheim, according to His own order of government.

We can conceive of no higher, or more perfect order of government than that which is embraced in Patriarchal authority. By virtue of this order, all Gods, whether in heaven or on earth, exercise a righteous power, and possess a just dominion. In this order, all are both subjects and rulers, each possessing Almighty rights and powers—Almighty rulers over those who have descended from

them, at the same time rendering all honor and power to those from whom they have descended. What a glorious system of order is here portrayed—one in which an innumerable succession of Gods, Patriarchs, and rulers, can reign forever in the greatest possible harmony that can be comprehended by intelligences, while each is independent in his position, as is all intelligence. As the great Eloheim is supreme and Almighty over all His children and kingdoms, so is Adam as great a ruler, or God, in his sphere, over his children, and the kingdom which they possess. The earth and all things upon it were created for Adam, and it was given to him of his Father to have dominion over it. In that dominion he will be sustained through out all eternity.

In relation to this earth alone and its inhabitants, Michael and Gabriel have perhaps held the greatest keys of dominion and power. They were, both in their day, Fathers of all living, and had dominion given unto them over all things. Gabriel, or Noah, held the keys of this power under Michael, and to him he will render an account of all things before Michael renders an account of his stewardship to Him whose dominion reaches over many worlds, and who is God over all Gods. These two important personages have ever been watchful of the interests of their children, hence we find them ministering from time to time to holy men upon the earth—Gabriel often appearing unto Daniel, and opening to his view the most wonderful visions of the future, by which he could act as a God to the people, outvie the wisdom of the astrologers, and so control the elements that the burning furnace could have no power over him; Michael also coming to the release of Gabriel, when he was withstood one and twenty days from answering Daniel's prayer.

We also read of Michael disputing with the Devil about the body of Moses, probably because the Devil was not willing that Moses should be translated, inasmuch as he had sinned; but even in this, Michael was the great deliverer. Again we read that Michael shall stand up for the children of his people in a time of trouble such as never was since there was a nation, and at that time every one that shall be found written in the book shall be delivered, and those who sleep in the dust of the earth shall awake.

From these and many other Scriptures we find that those important personages are clothed upon with no mean authority, and that Michael has power to deliver men from the power of the Devil, which is death; that by the sound of his own trump—the trump of the archangel, the nations of the dead shall awake and come forth to judgment, and there render an account to the ANCIENT OF DAYS seated upon his burning throne. Then shall the nations know that he is their Judge, their Lawgiver, and their God, and upon his decree hangs the destiny of the assembled dead. Yes, our Judge will be a kind and compassionate Father, by whom none can pass, but through whom all glory, dominion, and power, will be ascribed to the great ETERNAL. (*Millennial Star* 15: <10 Dec 1853> 801–804)

MILLENNIAL STAR:
PRESIDENT SAMUEL W. RICHARDS
<17 Dec 1853>

Many principles have been revealed from time to time, which have proved a source of trouble to some, not because they were untrue, but because Saints would indulge in fears lest those principles might be untrue, while they knew very well that their anxiety of mind could not affect the results of those principles in the least degree. . . . .

It has been said that Adam is the God and Father of the human family, and persons are perhaps in fear and great trouble of mind, lest they have to acknowledge him as such in some future day. For our part we would much rather acknowledge Adam to be our Father, than hunt for another, and take up with the devil. Whoever is acknowledged Father must have the rights and honor that belong to him. No man may ever expect to attain to more than he is willing others should enjoy. If these things have power to disturb the pure mind, we apprehend that even greater troubles than these may arise before mankind learn all the particulars of Christ's incarnation—how and by whom he was begotten; the character of the relationships formed by that act; the number of wives and children he had, and all other circumstances with which he was connected, and by which he was tried and tempted in *all things* like unto man. . . . . If there is a way pointed out by which all beings who come into this

world can lay the foundation for rule, and a never ending increase of kingdoms and dominions, by which they can become Gods, we are as willing the Lord Jesus Christ should enjoy them all as any other being, and we believe the descendants of such a sire would glory in ascribing honor and power to him as their God. The Apostle informs us that those who are redeemed shall be like Jesus; not to say, however, that they shall be wifeless and childless, and without eternal affections.

It should be borne in mind that these wonderful mysteries, as they are supposed to be, are only mysteries because of the ignorance of men; and when men and women are troubled in spirit over those things which come to light through the proper channel of intelligence, they only betray their weakness, ignorance, and folly. This expels the enlightening influence of the Spirit of truth, the devil then takes possession, and leads captive at his will. . . . .

Proper investigation, and a prayerful desire to know the truth, are commendable in every intelligent being, and these cultivate a familiarity with the Spirit of truth, that will lead us in the way of inspiration. It is written that no man knoweth the things of God, but by the Spirit of God. This Spirit should be prayerfully sought after, with all diligence; and when it whispers approval to our spirits, and opens up to our understanding, in silent meditations and in dreams, the pure principles of intelligence, we can exclaim like Daniel of old, Surely there is a God in Heaven, that revealeth secrets; . . . .

When men have to do with principles of truth, they have to do with that which is Eternal; and whether adopted or rejected they will have an influence over all those to whom they are revealed. These principles may have been in the world before, or they may have been kept hid for a wise purpose, but men now have the assurance that all things shall come forth which can have a bearing upon their exaltation. (*Millennial Star* 15: <17 Dec 1853> 825–826)

MILLENNIAL STAR:
APOSTLE FRANKLIN D. RICHARDS
<26 Aug 1854>

Concerning the item of doctrine alluded to by Elder Caffall and others, viz., that Adam is our Father and God, I have to say do not

trouble yourselves, neither let the Saints be troubled about that matter. The Lord has told us in a revelation which he gave through the Prophet Joseph, January 19, 1841—"I deign to reveal unto my Church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times." (Doc. and Cov. sec. 124:41) I would like to know where you will find Scripture to prove those things by, which have never before been revealed. Some seem to feel it their bounden duty to prove everything which belongs to our faith from the Bible, but I do not, and I will excuse you from all obligation to prove this from the old Scriptures, for you cannot, if you try. You may bring much collateral evidence from the Bible and other revelations that will dissipate objections, and serve to strengthen the position, but to directly and substantially prove it, as the world require, and as we can do the first principles, it will puzzle you to do it, and from henceforth we may expect more and more of the word of the Lord giving us instructions which are nowhere written in the old Scriptures. If we feel ourselves, or teach the Saints or the people generally, that we are only to believe that which can be proved from the Scripture, we shall never know much of the Lord ourselves, nor be able to teach the children of men to any very considerable extent. If, as Elder Caffall remarked, there are those who are waiting at the door of the Church for this objection to be removed, tell such, *the Prophet and Apostle Brigham has declared it, and that it is the word of the Lord*. That is vastly stronger proof than Christendom can give for much that they profess to believe. Tell the Saints that if this stone does not seem to fit into the great building of their faith just now, to roll it aside. You can help them to roll it aside, out of their way, so that they will not stumble against it while at their daily duties, and it will be but a very short time till they will find a place in their building where no other stone will fit, then it will be on hand all right, and will come into its place in the building without the sound of hammer or chisel.

The advancement of the Saints in their departure from the traditions of their fathers, has become so great, that the sudden transition from Babylon to Zion is more than many can bear. To acquire the truths of any science is a progressive work, and most

especially is it so in acquiring a practical knowledge of the science of Theology, for, in the great school which heaven has established, the principles of life, salvation and exaltation, are matters of practical adaptation. . . . . .

Such is the nature of men, and such the power of their traditions, that few can receive and walk in all the fulness of the revelations of God, until they have had a round of discipline and experience to prepare them for it; (*Millennial Star* 16: <26 Aug 1854> 534–535)

THE ZION'S WATCHMAN: PRESIDENT JOHN JONES
<20 Aug 1854>

The Zion's Watchman, *was the Church organ for the Australian Mission. Augustus Farnham was President of the Mission and Editor and Publisher of the "**Watchman**" which was based out of Sydney, Australia, and Elder John Jones was president of the Sydney Branch. In the 16 September 1854 issue of the* ***Watchman,*** *an extract of President Young's 9 April 1852 discourse on Adam-God was published under the caption:* ***ADAM, OUR FATHER AND OUR GOD****. The following supportive speech, which was given by President Jones the previous month, was printed immediately after President Young's discourse:*

A DISCOURSE DELIVERED BY ELDER JOHN JONES,
IN THE OLD ASSEMBLY ROOM, KING STREET,
ON SUNDAY MORNING, AUGUST 20TH.

IT gives me great pleasure to appear before the brethren at this time as upon all other occasions. I am glad that the brethren have so generally responded to the call of President Farnham, and hope that they have come *full of Faith*. Brethren, I know that you always pray for me, let your faith be exercised that the spirit of the Lord may rest upon me, for never did I need it more than I do upon this occasion; although I have a subject given me, I am not aware what I shall say at this [occasion] any more than at other times.

He then read a portion of the 19th Chapter of Luke, 11th to 27th verses.

How far I shall keep to the text I have chosen I cannot tell, you will form the best opinion of that at the close of my address.

I will ask a question,—what is Man? It is an important question that has been asked by the learned and unlearned in all ages; but with all the wisdom and learning that this world hath attained unto, they are still unable to give a satisfactory answer to the question. The Psalmist says, that he is fearfully and wonderfully made, that he is a little lower than the angels. He not only possesses a different organization, but powers and capacities of mind, distinct, and of a far more exalted character than the animal creation around him. We can form some conception of his formation in the womb, the progress of his organization, and the development of his nature, until the time of parturition, when he emerges forth into this lower world; we then can witness the dawn of his mental powers from their earliest manifestation until maturity, recognizing at each advancement increased strength, vigor, and capacity; to his advancement there appears no limits.

Had man an existence before he appeared in this world? According to the Bible, it appears that his spirit existed before the formation of this earth. The Lord said of Jeremiah—"Before I formed thee in the belly I knew thee." There can be no knowledge of an object without its existence, therefore the spirit of Jeremiah had an existence before the body was formed. Paul is called a chosen vessel. The Redeemed are said to be chosen or elected, [and] the time of its being done is said to be before the foundation of the earth. Christ is called the Lamb slain from before the foundation of the earth. It would just be as impossible for God to chose them, if they had not an existence, as it would be for a person at this time to chose fruit from this table**,** there being none upon it. It is said, that when the foundations of the earth were laid, that all the sons of God sang together, and the morning stars shouted for joy. The reason that they were filled with joy was, that they looked forward to the time when they should be permitted to go upon it, and take a tabernacle, that they might attain unto the like power and glory as their Father. That

it is possible for man to attain unto that power and glory is evident, from the saying of the Saviour, that His disciples should be one with him as he was one with the Father. From the foregoing we may conclude, that man is a God in embryo, that is, he possesses powers and capacities of mind that are susceptible of increase, even unto a fulness.

The Saviour promised the disciples that they should sit upon thrones judging the twelve tribes of Israel, "and that to him that overcometh will I grant to sit on my throne." Again.—"And he that overcometh and *keepeth my works* unto the end, to *him* will I give power over the nations." Again;—"I appoint unto you a kingdom as my Father hath appointed unto me."

Before man can attain unto the glory and power here named, he must attain unto a fulness of wisdom, knowledge, and power; much of this can only be obtained by experience. Man cannot know the sweet without the bitter, the good without the evil. The Lord said, "man is become like unto one of us to know good and evil." It is said of the Saviour, "that he is able to succor those who come unto God through him, because He had been tempted in all things like unto them," and also, "that he was perfected through suffering."

It is God who communicates these blessings and powers. He has laid down laws by conformity to which they can be obtained. As He is the source from whence they are derived, it must be evident that they cannot be obtained otherwise than by obedience to the laws laid down. Christ had to obey and enter into these privileges by the door; hear what he said to John, "Suffer it to be so now, for thus it becometh us to fulfill all righteousness." He received not a fulness at first but by obedience attained unto that power, and the saints by obedience attain unto the like power; for John says,—"to as many as believed on him he gave power to become Son's of God." Knowledge is power. Man's advancement to this sphere is in proportion to his application of the knowledge given, and the knowledge given is in proportion to man's obedience, the ultimate end of which is the possession of power and authority to rule. Now to the exercise of these powers: there must be subjects and these subjects must have locality wherein to dwell, for to suppose the first to exist without the latter is absurd.

These subjects are those given to them by the Lord. Abraham will stand at the head of his posterity, because by obedience he had them sealed unto him as an everlasting inheritance. Moses stands at the head of the dispensation given unto him. Joseph will stand at the head of this dispensation. The Saviour being the first that attained unto his exaltation; He is raised by the power of the Father, and receiveth power to raise others, and thus he attains unto the power and title given unto him by the Prophet—that He was to be the "everlasting Father." Such as obey the laws the Lord hath laid down are exalted, and receive power to exalt others. It is on account of this power to exalt others that the Lord is designated a Saviour; the Lord through Isaiah, says,—"A just God and a Saviour besides me there is none." The Son having obeyed the Father in all things has the like power committed unto him. He said,—"As the Father hath life in himself so hath he *given* the Son to have life in himself;" in another place He saith,—"As the Father raiseth up the dead and quickeneth, even so the Son quickeneth whom He will;" in Revelation he saith,—"He that overcometh I will give to sit in my throne, even as I also overcame and am set down with my Father in His throne." It is because it is through this power given unto Him by the Father, that as many of the children of Adam as are exalted obtain thereunto, that He is called the Saviour of men.

The Prophet calls those Saviours who shall attain unto the blessings of the last days; He says,—"Saviours shall come up on Mount Zion. The way in which they become Saviours, is by obeying the word, entering into the Temple and observing those ordinances for the dead which they [i.e. the dead] cannot observe [for] themselves. The Apostles in the Corinthians has given some little light on this subject in the passage—"Else what shall they do who are baptized for the dead." That something can be done for the dead is evident from the fact that Christ went to preach to them that were in prison. Those who thus act in behalf of the dead, will stand in a like position to them as Abraham to his posterity. This power will be given unto them through the Prophet Joseph, he having received the same through Christ, with whom they shall reign as kings and priests. He (Christ) being King of Kings and Lord of Lords. Thus

they will attain to be kings of righteousness, He being at their head; but they are to obtain unto a fulness, their Father's name (God) is to be written on their foreheads; they must then have a sphere in which to move as Gods, otherwise their glory would be to them no glory at all; to possess capacities and powers to organize and govern without spheres in which these may be exercised, in place of glory and happiness, it would be ignominy and misery. But that they are to have a sphere in which their capacities and powers can be fully exercised is evident from the parable read; there we find that to one was given ten cities, to another five, to every man according to his fidelity; also from the words of Christ,—"And I appoint unto you a kingdom;" again in Revelations,—"I will give him the morning star."

To be Gods implies the possession not only of a fulness of wisdom and knowledge but also power, power to create or organize; there must also be matter to be organized, and there must be a continued increase of systems, organized by such as attain unto this power and glory; each stands at the head of the systems over which they are respectively placed, and are the head or father's of those who inhabit them, just as Father Adam is the head of the human family.

Perhaps some one is ready to cry out, what Brother Jones, do you mean to say that Father Adam is our God? Well I will answer by asking and answering another question: What is the nature of God's Government?—It is Patriarchal. To illustrate the subject, I will refer to a family circle.—Let us suppose a father ruling his family in wisdom and goodness, every person moving in their proper places, the word of such a father is the law of government for that family. He is, as it were, a God unto them; the family attains unto maturity, then each son organizes a family for himself, and he in relation to his family stands in the like position as his father did to him; but does he here throw off the restraint of the father, by no means, for that which he saw his father do, he does; his family are governed in like manner, and by the same laws, and should he lack in anything, he would apply to his own father whose word would be the rule of action; carry the figure out to the fourth generation, and

then we should have the great-grandson governing his family by the laws and counsel of the great-grandfather. If we carry this back from generation to generation, until we come to the first man, Adam, we shall then see the relation that he stands in to the human family. But says one, will not the world rise against such a doctrine, and with one voice declare it blasphemy. To this I will answer:—Was it not blasphemy to them when the Prophet declared that an angel had ministered unto him, yea, the world said that the first principles of the Gospel were blasphemy, not only so, but they said the same of the Holy Priesthood received through the ministration of Peter, James, John, of the commands to gather and to build temples. When the Lord revealed the law, through which man is exalted in the eternal world, they with one consent cried blasphemy, every principle of truth connected with salvation, will be blasphemy to the world.

Father Adam is not the only God spoken of in Scriptures, for the Apostle says,—"There be Gods many, and Lords many, but to us there is but one God the Father." God is one eternal round.

I fancy I hear some say, you have now gone out of the Bible, for this doctrine can never be substantiated therefrom.

Well I know there are many people that will not believe anything unless it can be proved from the Bible; yet, there are many things that are true that cannot be proved from the Sacred Writings. Did Abraham and the other ancients seek proof for that which was communicated to them by the Lord or his Servants? But here again we can bring the Bible to our aid. We find that our Saviour commanded us to commence praying with the following asseveration:—"Our Father." Christ is also called our Elder Brother. How could the one be our Father unless we had proceeded from him in the relation of children? How could Christ be our brother unless he with us had proceeded from the same Father? But it may be asked, do not the Scriptures represent God as the Father of many other things besides man? I answer No! They never represent him as the Father of the animal, nor of that which we call the inanimate creation.

We also by reference to the first chapter of Genesis find, that when Adam was placed on the earth he had absolute power to rule

and govern. In the 26th verse it is recorded,—"And God said, let us make man in our own image after our own likeness, and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth over the earth." Here then is the testimony of the Bible; it does not mean anything less than is here positively stated. But it will be here objected that Adam fell and became a transgressor. In reference to this I would say, that he had an understanding in this thing; the Book of Mormon says, that Adam fell that men might be; and Paul in reference to the same subject says: "Adam was not deceived, but the woman being deceived was in the transgression."

But we find by a revelation given to the Prophet Joseph, in December, 1830, that the Lord said unto Adam,—"Behold I have forgiven thee thy transgressions in the garden of Eden;" by this he would be restored to the power and glory from which he fell. This will appear more clear from the 12th chapter of Daniel. We find there that at the time of the end, Michael shall stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered every one that shall be found written in the book. In the 7th chapter he is called the "ancient of days," and the description there given of him is the same as is given of God in other places [compare Dan 7:9–10, 13–14 with Rev 5:11–13]. One like the Son of man comes to him and receives from him dominion, glory, and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. That Michael the prince and the ancient of days, are the same personage is clear from that which is to accompany their appearance.

Who can the ancient of days be, but he that has the most ancient relation to time on this earth? This must be father Adam! But we are not left in doubt on this subject, for we are told in the revelations given to the Church in these days, that Adam in the Valley of Adam-ondi[-A]hman blessed his posterity that were righteous, and that the Lord appeared unto them, and that they rose up and blessed Adam

and called him Michael, the Prince, the Archangel. And the Lord comforted Adam and said unto him,—"I have set thee to be at the head; a multitude of nations shall come out of thee; and thou art a prince over them for ever.

Here brethren is the truth. What are you going to do with it? Have you come into the kingdom of God laying down boundaries for the revelations of the Lord! saying,—"thus far must they go and no further." Can the Sectarians give you the same evidence for any of their systems that you have received in favour of this work? If you should doubt**,** pray to your Father in heaven, but do not rebel against the authority of the priesthood, for I tell you, it is folly for you to pray to the Father if you reject His word, or rebel against His messengers. The power of God is with us now as it was in ancient times. The Lord afflicted the people of old for rebelling against His authority; in the days of Christ and his Apostles**,** it was the same, and it will be the same in this dispensation. The only way to obtain the favour and blessings of the Lord is by faith and obedience. Truths are being made known, principles revealed, that are necessary unto salvation. The Saints know them to be truths by the spirit of the Lord given unto them through obedience. The world have not the spirit of the Lord, therefore they cannot know nor understand the things of God. May the Lord bless you all. Amen. (*The Zion's Watchman, Published by the Authority of the Church of Jesus Christ of Latter-Day Saints, in Sydney* Vol 1: <16 Sept 1854> 139–144)

APOSTLE PARLEY P. PRATT
<1855>

A Royal Planter now descends from yonder world of older date, and bearing in his hand the choice seeds of the older Paradise, he plants them in the virgin soil of our new born earth. They grow and flourish there, and, bearing seed, replant themselves, and thus clothe the naked earth with scenes of beauty, and the air with fragrant incense. Ripening fruits and herbs at length abound. When, lo! from yonder world is transferred every species of animal life. Male and female, they come, with blessings on their heads; and a voice is heard again, "*Be fruitful and multiply."*

Earth—its mineral, vegetable and animal wealth—its Paradise, prepared, down comes from yonder world on high, a son of God, with his beloved spouse. And thus a colony from heaven, it may be from the sun, is transplanted on our soil. The blessings of their Father are upon them, and the first great law of heaven and earth is again repeated, "*Be fruitful and multiply."*

Hence the nations which have swarmed our earth.

In after years, when Paradise was lost by sin; when man was driven from the face of his heavenly Father, to toil, and droop, and die; when heaven was veiled from view; and, with few exceptions, man was no longer counted worthy to retain the knowledge of his heavenly origin; then, darkness veiled the past and future from the heathen mind; man neither knew himself, from whence he came, nor whither he was bound. At length a Moses came, who knew his God, and would fain have led mankind to know Him too, and see Him face to face. But they could not receive His heavenly laws, or bide His presence.

Thus the holy man was forced again to veil the past in mystery, and, in the beginning of his history, assign to man an earthly origin.

Man, molded from the earth, as a brick!

A Woman, manufactured from a rib!

Thus, parents still would fain conceal from budding manhood, the mysteries of procreation, or the sources of life's ever flowing river, by relating some childish tale of new born life, engendered in the hollow trunk of some old tree, or springing with spontaneous growth, like mushrooms, from out of the heaps of rubbish. O man! When wilt thou cease to be a child in knowledge?

Man, as we have said, is the offspring of Deity. The entire mystery of the past and future, with regard to his existence, is not yet solved by mortals. (*Key to the Science of Theology* <1855—1st edition> 48–50)

MILLENNIAL STAR:
APOSTLE FRANKLIN D. RICHARDS
< 31 Mar 1855>

We will now show how this eternal Priesthood was handed down from the celestial kingdom to the inhabitants of this terrestrial

world. The Mosaic account of the creation states that, after the earth had been prepared, "there was not a man to till the ground." This was not the only, nor perhaps the greatest, deficiency. There was no one to commence and carry out the order of the higher spheres. There was no one to partake of mortality, and propagate the race of the ***Gods*** in descending scale, that their spiritual children might become beings of tabernacle, and receive all knowledge in a school of experience. It is evident that for this great purpose Adam and Eve were placed upon the earth, from the fact, that the first and most prominent command given them was to *increase* and *multiply*.

After Adam and Eve had partaken of the seeds of mortality, it appears from the Scriptures that the GODS held a council on the subject. We read in Gen. 3:22—"*And* THE LORD *said*, *Behold, the man has become as one of* US, *to know good and evil*."

From this we learn that Adam was not only in form like unto the *Gods*, as previously stated, but that this knowledge of good and evil was that which would exalt him among the *Gods*; and then that his resemblance to the *Gods* might be complete, THE LORD GOD bestowed the right to exercise full power and dominion over the earth, and all its creations.

"And *God* said unto them, Be *fruitful*, and *multiply*, and replenish the earth, and *subdue* it: and have *dominion* over the fish of the sea, and over the fowl of the air; and over every living thing that moveth upon the earth."—Gen. 1:28. If the LORD GOD has ever withdrawn from Father Adam the authority here bestowed upon him, He has not seen fit to make it known to the world. While there is nothing to refute [it], the whole tenor of revelation substantiates, the supposition, that Adam has continued to bear rule over the earth, and control the destinies of his never ending posterity. From the time he received his commission in the Garden of Eden, he has been labouring diligently to fulfil the instructions there given him by THE LORD GOD concerning his dominions, and to bring them under subjection to his will. This will be fully accomplished when every knee shall bow, and every tongue confess that he is the God of the whole earth. Then will the words of the Prophet Brigham, when speaking of Adam, be fully realized—"He is our Father *and our God, and the only God with whom we have to do."* Having now

observed how Adam the first man became a God, we inquire why may not millions of his children receive the same Godlike knowledge and power? The Apostles, Prophets, and Seers, who have lived on the earth since the days of Adam, have been a succession of intelligences, who by doing the will of the Father receive of His glory, and become the heirs of His increasing dominions.

God saw that among His numerous posterity of spirits there were some more noble than others, and therefore capable of assuming greater responsibilities, and performing more important parts in the great work of redemption. These He fore-ordained and set apart to the work designed for them, and at the time appointed they appeared on the earth through the lineage of the Priesthood. Having been ordained in the Spirit, and being heirs according to the flesh, they came forth prepared to enter upon the work designed, inherit the fruits thereof, and partake of the same glory and exaltation as the Father. First among these noble sons stands the Lord Jesus Christ. The heir by birthright of his Father's kingdom, he has proved himself worthy of his high vocation, by nobly offering to become the sacrifice that was necessary for the redemption of his Father's family. Therefore on him the Father has bestowed the keys of salvation, and the powers of the resurrection, to unlock the gates of death. On him devolved the great crowning work of redemption, and the meridian of time was appointed for the sacrifice. This same Jesus was a man like unto other men, and attained his exaltation by suffering all things, that he might overcome them, and has ascended to power at the right hand of the Father.

Next to Jesus Christ in the scale of Godlike intelligencies are his brethren—holy men who have faithfully performed the work assigned them in their Father's kingdom, and have received the fruits of their labours as an everlasting inheritance, and thereby become heirs of God and joint heirs with Jesus Christ. These men move and act independent of all others, in their sphere, and are responsible to none but the Lord Jesus who sent them.

The Lord has seen fit, in these days, to raise the vail a little which obscures our vision, by revealing to us the position now occupied by some of those ancient worthies who lived on the earth previous to his coming. In a Revelation given to the Prophet Joseph, on

Celestial Marriage, the Lord, speaking of Abraham, Isaac and Jacob, says, "And because they did none other things than that which they were commanded, they have entered into their exaltations, according to the promises, and sit upon thrones; and are not Angels, but are GODS." All who live on the earth, and faithfully work righteousness, as did those ancient fathers, will receive like blessings of power and dominion, for God is no respecter of persons, but judges all men righteously according to their works. Thus we have a succession of GODS from Adam down to Christ and his Apostles at least. All men being in the image of their father Adam, even as he is in the image of his father, and possessing a similar knowledge of good and evil, when they receive the keys and powers of the same Priesthood, and by their works attain to its blessings, they will, like Adam, Abraham, Isaac, and Jacob, bear rule and dominion over their own posterity, and have power to redeem, purify, and exalt them, also, to like power and glory.

What was the position of the former-day Apostles and Prophets, when they were on the earth? This question was one of great importance to those to whom they were sent, and is so to us inasmuch as the past and the present are connected. Their position then was the same as that of the Apostles and Prophets of this day. These men have held, and still hold, the keys of salvation and restitution to the men of their day and generation, and it is only through their administration that the Priesthood has been again restored to the earth, and that man can now attain to eternal life. Righteous men have been sent to teach, guide, and govern mankind, according to the laws of this Priesthood, and all who will not follow their counsels must suffer the consequences of their disobedience. (*Millennial Star* 17: <31 Mar 1855> 194–195)

MILLENNIAL STAR:
APOSTLE FRANKLIN D. RICHARDS
<15 Dec 1855>

The Almighty is a God of Truth, or a being who acts on eternal, unchangeable principles or laws. Therefore the method of creating, peopling, redeeming, and sanctifying this earth must be in the

similitude of the plan which has been pursued with other worlds in the eternities which have past. It is evident that truth, and its opposite, or the principles of good and evil, must be coexistent with each other, and that the presence of one has ever been necessary to develop the nature and powers of the other. From this it would appear that all organizations and intelligences must experience the effects of evil, in order to understand its opposite, be redeemed by a sacrifice similar to the one made for this earth, and receive purification, sanctification, and final redemption through faith, good works, and obedience to similar laws and ordinances.

* * * * * *

One of these is God the Father, Michael or Adam, from whose loins the earth is peopled, and who is now labouring for the redemption of his children. The great captain of evil is Satan, formerly Lucifer, but now a fallen "Son of the Morning," who with his followers are diligently labouring to destroy the works of God by reducing them to a like condition with themselves.

We will now notice some of the leading characteristics of these two personages, and the fundamental principles which govern their operations. The number of the human family who do not believe in a God, or Supreme controlling intelligence of some sort, is small. Of the two great divisions of men, Christian and Pagan, the latter have the most rational idea of the form and appearance of the Deity, and the one which most nearly conforms to what is said of Him in the Bible. While the various Christian sects of the day believe Him to be the most perfect nonentity, without body, parts, or passions, or without any of the characteristics of other intelligent organizations, the Pagans believe that He has form, limbs, and features, and hence they worship images, or natural objects, instead of some imaginary nonentity. The Bible most positively asserts that God made man in His own image and likeness; consequently they must resemble each other in form, limbs, features, the general configuration and appearance of an organized body. We learn further from the same book that the Lord loved Jacob and hated Esau, that His anger was kindled against Israel, that He talked with Adam, Noah, and Moses, and ate meat with Abraham.

God is not only the fountain of life, light, and knowledge, and the embodiment of every quality which makes up greatness, goodness, power, and majesty, but He has the most thorough and complete practical knowledge of everything pertaining to this earth, from the foundation through all its grand superstructure, including every individual organization which exists upon it, and the laws which govern them all in their numerous spheres. He understands the relative positions, bearings, and influences which exist between the earth and the planetary worlds, and systems which surround them. He understands the number, and nature, the beginning, object, and end of all things; for He belonged to the council in which the plans of creation were devised, and has practically assisted to carry them out in their details. He knew the spirits of men before they came here, and the great object to be accomplished in their union with mortal bodies. He comprehends the origin and effects of all the imperfections, trials, and afflictions, and the full extent and power of all the evil, with which man has to combat in his low estate. He has learned all these things by thorough practical experience, by handling, suffering, and realizing them, even as His creatures now do, therefore He has had hands to labour, a body to suffer, a spirit to be chastened, and a soul to appreciate. He has had evil in every form to contend with, temptations to resist, desires, passions, and propensities to subdue and overcome. He has had death to suffer [and] to conquer, a resurrection to rejoice in, and has been added upon with celestial power and glory. This is the God with whom we have to do, and who stands at our head to do battle with the powers of darkness, and [to] assist us, His children, to overcome, that we may receive a like glory with Himself, and live in His presence.

As God is the fountain of life, light, increase, and intelligence, Satan is directly the opposite, and therefore the origin of death, darkness, ignorance, and disorganization. God organizes or creates, and Satan labours to destroy His works. God is a being of tabernacle, while Satan and his followers have forfeited their right to any. While the Lord has seen fit to reveal much concerning Himself that is glorious and exalting, He has made known to man but comparatively little of the real position, power, and designs of Satan, the

extent of his authority, or the definite results of his operations in the great economy of creation. Without Satan, the creations of God would be incomplete.

* * * * * *

There are some passages of Scripture which will give us some idea of the high position and influence held and exercised by Lucifer. We read in Jude 9, "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, *durst not bring* against him a railing accusation, but said, *The Lord rebuke thee*."

Before leaving this part of our subject, men will add, that in reviewing it, it is evident that the mission of Satan on the earth is a necessary one, that he has been especially raised up to fill the place which he now occupies, that the great plan for the redemption and exaltation of man could not have existed according to the order of creation without him, and that he is one of those dignitaries against whom men should not bring a railing accusation, lest they partake of his spirit. (*Millennial Star* 17: <15 Dec 1855> 785–787)

SACRED HYMNS
FOR THE CHURCH OF JESUS CHRIST OF L.D.S,
(eleventh 1856 English edition)
<1856>

During this year a new Hymn book was printed for the Church in England. It was published under the direction of Apostle Franklin D. Richards and several new hymns were added to the book. The following is the preface, along with the words to one of the new songs:

"Preface to the Eleventh Edition"

Since the ninth edition of hymns was published, the knowledge and faith of the Church have greatly increased, through the revelation of more advanced doctrines of the Gospel. That the saints in their devotional exercises may praise the Lord by their songs as the glories of the celestial world are revealed, 36 pages of the most appropriate pieces have been added. Franklin D. Richards

HYMN 306. (11's.)

FIRST PART.

1. We believe in our God, the great Prince of His race,
   The Archangel Michael, the Ancient of Days,
   Our own Father Adam, earth's Lord, as is plain,
   Who'll counsel and fight for his children again.

2. We believe in His Son, Jesus Christ, who, in love
   To his brethren and sisters, came down from above,
   To die to redeem them from death, and to teach
   To mortals and spirits the Gospel we preach.

3. We believe in the Spirit most holy, that's given
   From God, our great Father, who dwells high in heaven,
   To instruct and enlighten, to comfort and cheer—
   Tongues, dreams, visions, healings proclaim it is here.

4. We believe in the Gospel, the old-fashion'd plan,
   Unalter'd one whit by the wisdom of man—
   Have faith, and repent of the sins you commit,
   Be baptiz'd in water, then God will remit.

5. The Elders will then lay their hands upon you,
   The Holy Ghost giving—all things become new;
   Your peace will be pure, and be free from alloy,
   Your soul will be fill'd with unspeakable joy.

SECOND PART.

6. We believe in the Priesthood—the seers, the "Twelve" too
   High Priests, Seventies, Bishops, Elders also,
   Priests, Teachers, and Deacons—these point out the road
   Which all Gods have walk'd in which man becomes God.

7. We believe in Apostles and Prophets, who were
   Of old by the Spirit inspir'd to declare
   That "thus saith the Lord" to the children of men;
   To open His kingdom, and shut it again.

8. We believe in the Prophet and Seer, Joseph Smith,
   Whom wicked men persecuted unto death,
   He open'd this last dispensation, and brought
   Again the same Gospel which Jesus Christ taught.

9. We believe in the Prophet and Seer, Brigham Young,
   Successor to Joseph, from whose inspir'd tongue
   Drop wisdom and knowledge of infinite worth;
   He now holds the keys of God's kingdom on earth.

10. We believe in the Bible that came by the Jew,
    We believe in the book that is call'd Mormon too,
    The Doctrine and Cov'nants, also every word
    That proceedth forth from the mouth of the Lord.

(*Sacred Hymns for the Church of Jesus Christ of L.D.S.* eleventh 1856 English edition)

SAMUEL W. RICHARDS: PRESIDENT BRIGHAM YOUNG APOSTLE ORSON PRATT

<11 Mar 1856>

Evening with the Regency in the upper room of the President's office, examining the spelling for the New Books in the D[eseret] Alphabet. A very serious conversation took place between Pres[t] B[righam] Young and Orson Pratt upon doctrine. O[rson] P[ratt] was directly opposed to the Pres[t] views and very freely expressed his entire disbelief in them, after being told by the President that things were so and so in the name of the Lord. He was firm in the Position that the Pres[t]'s word <u>in the name of the Lord</u>, was not the word of the Lord to him. The Pres[t] did not believe that Orson would ever be <u>Adam</u>, to learn by experience the facts discussed, but every other person in the room would if they lived faithful. J. M. Grant, Amasa Lyman, W. Woodruff, Albert Carrington, Elias Smith, & Robt L. Campbell also were present. (Samuel W. Richards journal <11 Mar 1856> CHD, SLC, Utah)

PRESIDENT HEBER C. KIMBALL
<29 June 1856>

I have learned by experience that there is but one God that pertains to this people, and He is the God that pertains to this earth—the first man. That first man sent his own Son to redeem the world, to redeem his brethren; his life was taken, his blood shed, that our sins might be remitted. (*Journal of Discourses* 4:1)

PRESIDENT HEBER C. KIMBALL
<7 Jun 1857>

Every man that comes into this world is an independent being, upon the same principle that our Father and our God is independent, only He is independent to a greater degree, being further advanced in perfection. He came here, and helped to organize this earth; and having had an experience in organizing earths before He came here, He was capable, and had every principle necessary to create this earth and fill it with inhabitants. If there had not been a seat of government in Him, and all those powers and faculties necessary to propagate the human species, He never could have done that work. We are His sons and daughters. (*Journal of Discourses* 4:334)

PRESIDENT HEBER C. KIMBALL
<8 Nov 1857>

Now, brethren, you have got a spirit in you, and that spirit was created and organized—was born and begotten by our Father and our God before we ever took these bodies; and these bodies were formed by him, and through him, and of him, just as much as the spirit was; for I will tell you, he commenced and brought forth spirits; and then, when he completed that work, he commenced and brought forth tabernacles for those spirits to dwell in. I came through him, both spirit and body. God made the elements that they are made of, just as much as he made anything. Tell me the first thing that is made on earth that God did not organize and place here in this world. Not a thing. (*Journal of Discourses* 6:31)

PRESIDENT HEBER C. KIMBALL
<29 Nov 1857>

Did God produce us. He did, and every son and daughter of Adam upon the face of this earth; and he produced us upon the same principle that we produce one another. And so it is with the fruit of creation. (*Journal of Discourses* 6:101)

APOSTLE WILFORD WOODRUFF
<24 March 1858>

The Presidency and Twelve met in Council at the office. Meeting opened by Prayer by O[rson] Hyde. I presented before the meeting the case of O[rson] Pratt who did not believe in some of the teachings of President Young and thought President Young had reproved him unjustly. The subject was discussed at length by the Twelve and President Young. Much instruction was given — at the Close Orson Pratt Confessed his faults and said that he would never teach those principles again or speak them to any person on the Earth. We all forgave him and voted to receive him into Full fellowship. (Wilford Woofruff Journal <24 March 1858> CHD, SLC, Utah)

PRESIDENT HEBER C. KIMBALL
<12 Jun 1860>

Improvement is the result of labour. Do you suppose this earth was organized and created without labour? No, no more than a piece of crockery-ware is made without hands. We know that that pitcher was made by some being like unto us, and so it was with this earth.

After the earth was made, then there was a garden spot selected, and the Lord commanded some of his associates to go and plant it, and to cause all kinds of vegetation to grow, and fruits of every description. Some suppose the Lord commanded all these things to come out of the earth. Yes, he did, after the seeds were put in the earth; and he blessed the earth, and the vegetation that was in the earth. When all these things were done, the garden was beautified,

and made pure and clean and holy and sanctified; and then the next thing was to bring forth the animal creation; but the animals were not brought there until the vegetation was planted and grown. We often sing "This earth was once a garden place," where God our Father dwelt, and took possession and a stand that mankind will take who attain to that honour. . . . . The religion of Jesus Christ, of angels, of Brigham, and of all good men is to take care of and improve and adorn the earth as Adam did. When he planted the garden, he planted it with seeds he brought with him; and he also brought the animals from the earth he lived upon, where his Father dwelt. (*Journal of Discourses* 8:243–244)

APOSTLE WILFORD WOODRUFF:
Apostle George Q. Cannon
President Brigham Young
<4 Sept 1860>

Brother Cannon said there was a learned Doctor that wanted to be baptized. . . . . He is satisfied that the doctrine of the plurality of God[s] and that Adam is our Father [and God] is a true doctrine revealed from God to Joseph & Brigham. For this same doctrine is taught in some of the old Jewish records which have never been in print and [says he:] I know [that] Joseph Smith ~~*nor*~~ [and] Brigham Young have never had access to [them] and the Lord has revealed this doctrine unto them or they could not have taught it.

President Young said if all that God had revealed was in fine print, it would more than fill this room, but very little is written or printed which the Lord has revealed. When God restores the Priesthood and Apostleship, he gives the Keys to unlock the Fountain of Knowledge, Power & Glory. When an Apostle is called & ordained, all of the Keys of the Kingdom of God upon Earth are sealed upon him, and God reveals His mind & will through that source to the Children of men, for the Government & Salvation of the Children of men—and He reveals much in every age when the Priesthood is upon Earth which is not written or printed. (Wilford Woodruff Journal <4 Sept 1860> CHD, SLC, Utah)

MILLENNIAL STAR:
APOSTLE GEORGE Q. CANNON
<12 Oct 1861>

ORIGIN OF MAN

* * * * *

At the meetings of the British Association for the Advancement of Science, held last year at Oxford, and this year at Manchester, spirited discussions took place upon the Antiquity of the Human Race and the Origin of Species, some of the prominent zoologists avowing considerable modifications of their opinions upon the latter topic—the new doctrine being that the different species of life-forms, instead of being independently created, have gradually descended as modifications and varieties from each other.

* * * * * *

Then, again, there is the remarkable anonymous volume, entitled "Vestiges of Creation," which has startled all classes of natural philosophers from their propriety, and has lately run through nearly a score of editions in double quick time. In this book the "progressive development" theory is proclaimed and advocated in all its bearings,—the hypothesis being that from the original simple forms of life the higher and more complex have been eliminated by degrees, one above another, without any special creative fiat, until at length the ape was produced, from which the lowest type of man was ultimately developed, in a wild or savage state; that thus all the changes have been brought about which characterize both vegetable and animal life, the elements of which all are composed being the same, the difference consisting merely in the modes of their arrangement and transition,—galvanic action being the chief agent in effecting the results.

Last, but not least, comes the Darwinian theory of "natural selection." In his recent work upon the "Origin of Species," Darwin proceeds upon the hypothesis that there have been no special creations of separate species of either vegetable or animal forms of life, but that external conditions, such as variations of climate and food, domestication or cultivation, natural habit, volition, and

co-adaptation, &c., will account for all the changes and varieties observable in the different classes of vegetables and animals existing on the globe, whether on the land, in the sea, or in the air. Also that in the struggle for life, which, under peculiar circumstances, ensues among different vegetable and animal forms, any variety which may have the superiority as regards existing circumstances, will predominate, and, by diverging in a new direction, become modified and changed by surrounding natural causes. Thus from unity is said to be evolved every kind of diversity, the upward progress of the animal race ending in the human.

Since the descriptions recently published by Du Chaillu and others of the size, shape, and peculiar characteristics of the *gorilla*, discovered in Equatorial Africa, opinions have obtained among the Darwin school of naturalists that that remarkable species of animal, so resembling man, must be either an ape developing into manhood, or a man degenerating into an ape. The former hypothesis, however, appears to gain the greater amount of credence among that class of theorists.

It is not our intention to discuss here the merits or demerits, in particular, of the foregoing theories as to the origin of the various species of vegetable and animal forms of life, nor to dwell upon the various points of similarity or dissimilarity between man and the higher grades of animals, such as the gorilla and the mbouve' (sic). Suffice it here to say that, notwithstanding the evident *general* resemblance as to physical conformation, there are many essentially distinctive differences of a special character in the various particulars which made up that general structure; and one thing is certain—namely, that since "the beginning" of the existence (however far back the paleontologist may trace it) of either man or monkey upon the earth, the annals of time give us no record, either ancient or modern, of the one ever merging into the other. Manhood and monkeyhood are as distinct now as ever they were; and surely, if there were any natural tendency or possibility of either the development or degeneracy of the one into the other, some indubitable instance of the fact would have shown itself ere this.

But the chief, wide distinction that exists between man and all the different classes of animals, from the lowest to the highest, lies

in his mental and moral capacities. In his spiritual endowments man stands pre-eminent and alone. The animals of each and every order have their peculiar instincts and faculties, but in these respects man rises immeasurably far above them; for while they are stationary, man progresses. Age after age finds them as bygone centuries left them, unaltered [and] unimproved; but as one generation succeeds another, man advances in mental power, in moral capacity, and intellectual greatness. There is no boundary line even to this, his marked superiority over the brute creation. His capacity for moral growth and intellectual power increases and strengthens as it is exercised, and knows no limit. But moral advancement, progressive knowledge, increasing wisdom, and cumulative mental power, are terms altogether inapplicable and strangely out of place, if applied to animals. They are predicable only of man. This argument alone is of itself sufficient to meet the case of the gorilla's supposed approximation to manhood.

But what saith HE whose wisdom is far above man's, even as the heavens are exalted above the earth? While men are weaving theories of their own, and in their halls of learning are disputing with each other on the origin of man, the Saints of God are guided, like those of old, in their councils and their judgments, by the light of revelation—the dictates of Heaven—the voice of God. While in the scientific land of Egypt, so to speak, the direst confusion reigns, and darkness on all vital subjects fills the land, (a "darkness" so "*thick*" that it may be "felt" by the humblest searcher after truth,) the Israel of God have "light in their dwellings," even the light of heaven's sun—the light of Divine *revelation*.

The "Wise Man" has said, in reference to the period of death, that "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it, (Eccles. 12:7,) thus showing that while the body is of the earth, earthy, the spirit is of celestial origin, and will ultimately "return" or be received back again into the Divine presence of Him who is, as the Apostle declares, "the Father of spirits." [Heb 12:9]

Many other texts of Scripture might be cited which plainly and unmistakably declare man's origin to be *Divine*.

Having a Divine parentage, and being of celestial origin, as to his spiritual nature, his instincts and high physical characteristics must from the first have placed him at the head of the entire animal creation, holding supreme "dominion over every living thing."

In the New Translation of the Bible, by the Prophet Joseph Smith, we find the following sentence in the 1st chapter of Genesis, in reference to the formation of the vegetables and animals of the earth, and lastly man:—

"Nevertheless, all things were *before* created and made according to my word."

Thus showing that although man's body or tabernacle is formed from the dust of the ground, or, in other words, is of earthly origin, and that the latter has to be animated with the breath of physical life, in order to render it a suitable abode for the former; thus showing that his first estate was not in the garden of Eden, as is commonly supposed, but in a pre-existing spiritual world or sphere.

In the Book of Abraham, also, translated from the Egyptian papyrus by Joseph Smith, the following passage occurs:—

"Now the Lord had shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said, These I make my rulers; for he stood among those that were spirits, and he saw that they were good. And he said unto me, Abraham, thou art one of them; thou wast chosen before thou wast born. And there stood one among them that was like unto God, and he said unto those who were with him, We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these may dwell; and we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them; and they who keep their first estate shall be added upon; and they who keep not their first estate shall not have glory in the same kingdom with those who keep their first estate; and they who keep their second estate shall have glory added upon their heads for ever and ever."

We learn from this, then, among other things, that man, as a spirit, or organized intelligence, existed in the spirit world for ages long anterior to his incarnation in this lower sphere; that this

temporary change was designed as a means of practically testing the power and integrity of the spirit thus removed to a new position and surrounded by varying circumstances of a lower order; and that so far as he availed himself of the opportunities afforded him of proving his integrity by grappling with surrounding evils and overcoming them, and thereby rising superior to their influence and power, he would thus gain an experience that would be invaluable, and ultimately win his way to far higher and still more and more exalted positions in the celestial state than he could otherwise have possibly reached.

We will now select a few passages from the discourses of President Young upon the subject, which, clear and explicit in themselves, stand out in bold relief from the theories of men uninspired by the spirit of revelation. He says—

"Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by his power and wisdom organized the mortal tabernacle of man. We were made first spiritual, and afterwards temporal. Now hear it, O inhabitants of the earth, Jew and Gentile, Saint and sinner! When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. . . . They came here, organized the raw material, and arranged in their order the herbs of the field, the trees, the apple, the peach, the plum, the pear, and every other fruit that is desirable and good for man: the seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed. When Adam and Eve had eaten of the forbidden fruit, their bodies became mortal from its effects, and therefore their offspring were mortal . . . . And who is the Father? He is the first of the human family; and when he took a tabernacle, it was begotten by his Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession."

"After men have got their exaltations and their crowns—have become Gods, even the sons of God—are made Kings of kings and Lords of lords, they have the power then of propagating their species in spirit, and that is the first of their operations with regard to organizing a world. Power is then

given to them to organize the elements, and then commence the organization of tabernacles. How can they do it? Have they to go to that earth? Yes, an Adam will have to go there, and he cannot do without Eve: he must have Eve to commence the work of generation, and they will go into the garden and continue to eat and drink of the fruits of the corporeal world, until this grosser matter is diffused sufficiently through their celestial bodies to enable them, according to the established laws, to produce mortal tabernacles for their spiritual children."

"Now understand, all spirits came from God, and they came pure from his presence, and were put into earthly tabernacles which were organized for that express purpose, and so the spirit and the body became a living soul."

President Young, in the foregoing passages, while substantiating the fact of the union of man's pre-existing spirit with a bodily product of the "dust of the ground," enters more particularly into the *modus operandi* of that union. He unmistakably declared man's origin to be altogether of a celestial character—that not only is his spirit of heavenly descent, but his bodily organization too,—that the latter is *not* taken from the lower animals, but from the originally *celestial* body of the great Father of humanity.

Taking the doctrine of man's origin as seen from this higher point of view, and comparing it with the low assumptive theories of uninspired men, such as those we have alluded to, how great the contrast appears! "Look on this picture"—Man, the offspring of an *ape*! "And on this"—Man, the image of *God*, his *Father*! How wide the contrast! and how different the feelings produced in the breast! In the one case, we instinctively shrink with dread at the bare insinuation; while in the other, the heart beats with higher and warmer and stronger emotions of love, of adoration, and praise; the soul is cheered and invigorated in its daily struggles to emancipate itself from the thraldom of surrounding evils and darkness pertaining to this lower sphere of existence, and is animated with a purer and nobler zeal in its onward and upward journey to that Divine Presence whence it originally came. (*Millennial Star* 23: <12 Oct 1861> 651–654)

PRESIDENT HEBER C. KIMBALL
<30 April 1862>

The Lord told me that Adam was my father and that he was the God and father of all the inhabitants of this Earth. (Solomon F. Kimball papers, Sacred History, CHD, SLC, Utah)

PRESIDENT HEBER C. KIMBALL
<19 Feb 1865>

We are the sons and daughters of God; we have proceeded from him through the laws of generation, the same as my children have proceeded from me. God is the great father of our race, and as a man is not perfect without the woman, neither is the woman without the man in the Lord; they depend upon each other, and are necessary to each other for the propagation of our species.

* * * * *

There is not a day passes over my head that I do not bow before the Lord once, twice, or thrice; that is the way I have got to live, in order to be a good man, and retain the light of the Holy Spirit to guide me into all truth; (*Journal of Discourses* 11:81)

APOSTLE WILFORD WOODRUFF:
PRESIDENT BRIGHAM YOUNG
<16 Dec 1867>

I spent the day at home. But I met with the School of the Prophets in the Evening at the City Hall. . . . President Young said Adam was Michael the Archangel & he was the Father of Jesus Christ & was our God & that Joseph taught ~~*thaght*~~ this Principle. (Wilford Woodruff Journal <16 Dec 1867> CHD, SLC, Utah)

APOSTLE WILFORD WOODRUFF
<24 Jan 1868>

I spent the forenoon in the Legislature & in the afternoon I attended the School of the Prophets. Speeches were made by

Brigham Young, H. C. Kimball, Orson Hyde, John Taylor, & Wilford Woodruff.

W. Woodruff: I feel thankful for the privilege of speaking a few words to this School. I wish to refer to the first doctrine preached, that Adam was our Father & God — in the Revelation called the Olive Leaf [i.e. D & C 88] it says that the Devil gathered together the Hosts of Hell and Michael the Archangel gathered together the Hosts of Heaven and he overcame the devil & his Angels & [in the revelation] this [Battle of Michael] is [referred to as] "the Battle of the Great God" [D & C 88:113–116]. Who is this Michael the Archangel [that is spoken of as "the Great God"]? It is Adam who was Michael in the Creation of the world. (Wilford Woodruff journal <24 Jan 1868> CHD, SLC, Utah)

President Heber C. Kimball
<12 April 1868>

I have been to the altar where Adam offered sacrifices and blessed his son[s] and then left them and went to heaven. . . . . A voice also spoke to me and told me my lineage, and I told my wife Vilate that she was of the same lineage, and she believed it. . . . . I am an inhabitant of this earth and will never destroy my right to it. It is my Father's and I know it, and His angels administer to men. . . . . Therefore honor God and honor those you know; for if you do not honor those you know you will not honor God. If my children will not subject themselves to me they will not subject themselves to God; and so with our wives, they cannot honor God unless they honor us. . . . . Our children are heirs to our rights and privileges, and when an earth is organized for us we will take our children there as God our Father brought His children here when He came. (*Journal of Discourses* 12:188, 191)

Minutes of Salt Lake City School of the Prophets: Apostle George Q. Cannon
<15 Oct 1870>

Elder Geo. Q. Cannon fully endorsed the doctrine that Father Adam was our God and Father—or as He in many places is called, Michael the great prince— [the] Arch Angel, [and the] Ancient of Days &c.

It was not only wisdom, but perfectly consistent, that Adam & Eve should partake of the forbidden fruit and start the work of [the] increase of their species. The above doctrine had been revealed to him, so that he knew it was true. (Minutes of the Salt Lake School of the Prophets <15 Oct 1870> CHD, SLC, Utah)

APOSTLE JOSEPH F. SMITH:
APOSTLE WILFORD WOODRUFF
APOSTLE GEORGE Q. CANNON
PRESIDENT BRIGHAM YOUNG

<15 October 1870>

___ p.m. at School [of the Prophets] — opening prayer by bro. W. Woodruff, who spoke a short time on the Subject of Adam being Michael, the arch-Angel &c referred to D. & C. p. 79 & Dan. 7 ch. See also D. & C. p. 106 (115. Sec. 10) sec. 50, p. 200 Bro. Cannon made a few remarks on the Same Subject. bro Henry said he felt like shouting "Glory Hallelujah." Bp. A. Cahoon was called to the stand and spoke a short time vindicating himself from the charge of apostasy.

Prest. Young spoke on the subject of Adam and God, "whom to <u>know</u> is life eternal"—who knows him? It is certainly important to <u>know</u>. He wanted the brethren to meditate on the subject, pray about it and keep it to themselves. (Joseph F. Smith journal <15 Oct 1870> CHD, SLC, Utah)

JENS CHRISTIAN ANDERSON WEIBYE:
ORSON HYDE

<25 Jan 1871>

[Manti, Utah] Wednesday 25th I attended meeting, Orson Hyde preached to us, and he told us ~~*that,*~~ what we heard before that, <u>Adam is our God</u>, we had a splendid good meeting. (Jens Christian Anderson Weibye diary <25 Jan 1871> 131, CHD, SLC, Utah)

SALT LAKE CITY SCHOOL OF THE PROPHETS—MINUTES:
PRESIDENT DANIEL H. WELLS
HENRY GROW
DIMWICK B. HUNTINGTON
APOSTLE JOSEPH F. SMITH
A. H. RALEIGH
PRESIDENT BRIGHAM YOUNG
JOHN LYON
<9 June 1873>

Pres[t] D. H. Wells remarked that Pres[t] Young touched on certain principles and doctrine yesterday, and particularly that doctrine pertaining to Adam being our Father & our God, and thought this was a proper place to call for the minds of the brethren and learn whether we as a School endorse the doctrine.

He bore a powerful testimony to the truth of the doctrine, remarking that if ever he had received a testimony of any doctrine in this Church he had of the truth of this. The Endowments plainly teach it and the Bible & other revelations are full of it.

The doctrine was approved or endorsed by Henry Grow, D. B. Huntington & Joseph F. Smith. The latter read a portion of a revelation given to the Church, page 2 Doc. & Cov. affirming that Michael or Adam is the Father of all—the Prince of all, and stated that the enunciation of that doctrine gave him great joy. A. H. Raleigh said he had never heard any one dispute the doctrine,—to him it was perfectly natural, as was every other principle of the Gospel when understood.

Prest. Young queried wither the brethren thought he was too liberal in launching out on this doctrine before the Gentiles. He was positive on the truth of the doctrine, but thought we should be cautious about preaching on doctrines unless we fully understand them by the power of the Spirit,—then they commend themselves to the hearts of our hearers. Spoke of the vain theories of men with regard to *The Great First Cause*. Said there was many revelations given to him that he did not receive from the Prophet Joseph. He did not receive them through the Urim and Thumim as Joseph did but

when he did receive them he knew of their truth as much as it was possible for him to do of any truth. He thought it advisable to adjourn the school, as it was a busy time and only about one third of the brethren [were] present.

John Lyon fully endorsed the doctrine, but asked explanation why the Scriptures seemed to put Jesus Christ on an equal footing with the Father.

Prest Young replied that the writers of those scriptures wrote according to their best language and understanding.

Geo. B. Wallace endorsed the doctrine—& narrated a dream he received in answer to prayer, shewing that many worlds were made to God because he had many wives**.** (Salt Lake City School of the Prophets minutes <9 June 1873> CHD, SLC, Utah)

PRESIDENT DANIEL H. WELLS
<9 August 1873>

Our Father has passed through these ordeals, and has trodden the paths we are treading. He kept his second estate, and has attained to his exaltation. We have the privilege of following in his footsteps. It has been revealed in our day who we are, and the relationship we hold to God. We have learned that God is our Father, and that we are his children, *bona fide* his children. Not in a spiritual sense alone, but when we say, "Our Father who art in heaven," we mean just what we say. (*Journal of Discourses* 16:127)

THE JUVENILE INSTRUCTOR — EDITORIAL THOUGHTS: APOSTLE GEORGE Q. CANNON
<31 Jan 1874>

STRANGE theories, however devoid of truth and contrary to divine revelation, find plenty of advocates and believers so long as they are put forth in the name of science. How remarkable it is that men are ready to entertain the most absurd ideas when they think they come from man, and at the same time will reject the most profound truths because those who advance them say they come from God! The prophet Joseph Smith taught many grand truths

which God revealed to him—truths pertaining to government and to science—but who received them? The world did not. . . . . A few words from God are worth more upon any subject than all the volumes of theory and speculation which can be written.

Upon the question of geology, the world is being filled with theories. Instead of taking as true what God has revealed respecting the creation of the earth, many persons launch forth on a sea of speculation. When God's word is set aside, then one man's theory is as good as another's, and no better. But between the word of God and the works of God there can be no discrepancies. Short-sighted man may think he perceives a non-agreement which justifies his unbelief in God's word; but the man who clings to the latter will find in the end that all true discoveries in geology, as in every other science, only confirm and render it more plain.

One of the latest theories which attracts the attention of the scientific world is called the Darwinian Theory, after its author, an Englishman named Darwin. A large number of prominent scientific men believe in it, and, of course, there is no theory, however absurd, that some people will not believe in, if it only has the weight of great or popular names attached to it. There are some ideas set forth by Darwin which are correct. He advances some good things about natural selection. But it is his views about the development of man that we wish to refer to. His theory is that our race—mankind—has through successive ages gradually been progressing upwards from the lowest forms of animal life. That at some very remote period our ancestors were gorillas, or monkeys, or something lower still; but that as ages have rolled away, the race has gradually improved until we have reached our present type. The whole scientific world is aroused by this theory, and many who call themselves thinkers have adopted it as true. Books are written to prove it; others are written to disprove it; and thousands are perplexed over it, not knowing whether to believe it or not.

Now to Latter-day Saints all this seems very absurd. How strikingly beautiful is the truth, as revealed by the Lord, in comparison with such a miserable theory as this! Yet because God has revealed great truths upon this subject, man, who think themselves

scientific, pay no attention to them, but run wild after the most ridiculous idea that ever entered the human mind!

We are told in the Bible that "God created man in his own image, in the image of God created he him." Adam was no gorilla, no squalid savage of doubtful humanity; but a perfect man in the image of God. When placed on the earth he was immortal. Eve was no degraded, loathsome creature; but a lovely, admirable being, a suitable partner for an immortal man.

"The loveliest pair
That ever yet in love's embraces met:
Adam, the goodliest man of men since born His sons;
the fairest of her daughters, Eve"

Man when placed on the earth was not far from God. But through the practice of sin he has fallen. The most perfect men and women on earth today are physically far beneath their great progenitors, Adam and Eve. We are not the offspring of monkeys, but are the children of God and Jesus is our brother. The Book of Mormon shows us how the Lamanites became the degraded beings they are. Revelation informs us also concerning the Negroes. They are not more perfect than their ancestors; they have not been progressing towards a better type; but have fallen by the transgression of some of their parents, far below what they were originally.

To the JUVENILES it should ever be a consoling thought to know that God is their Father, that they have actually sprung from Him; that they can pray unto Him as such with the promise from Him that He will hear them if they pray aright. No theories can shake or destroy that grand truth. If opposed to that, theories must fall even if all the scientific world believe in and advocate them. (*The Juvenile Instructor* Vol. 9: <31 Jan 1874> 30)

APOSTLE JOHN TAYLOR
<8 April 1875>

God is the God and Father of all flesh, and consequently he feels interested in the welfare of all humanity, no matter of what age, clime, nation or people; . . . . . Man was created in the image of

God, and he was the offspring of Deity himself, and consequently made in his likeness; (*Journal of Discourses* 17:370)

PRESIDENT BRIGHAM YOUNG
<Sunday 14 May 1876>

Sunday May 14th Morning session opened by prayer of Apostle Brigham Young Junior.

President Brigham Young arose and said he wished to treat on the philosophy of our holy religion. "God being the author of all Truth, if I speak the Truth, I speak the word of the Lord." "Science may shake hands with my religion." He said the Scriptures had been dissected and culled and but little of what was remains now.

Said, if we are not Christ-like, we are not Christians. The religion taught by Jesus is what we have received, and profess to carry out. "First: have we learned the Character of him I believe in? His Character seemed natural to him. He took the divinity of the Father in mortality and sanctified that mortality. Who is the Father? The one that begot his spirit [i.e. Jesus' spirit], begot him in the womb of the Virgin Mary. The Christian world does not know this. It will not receive the Light that has come into the world, but chooses darkness rather than light. This disposition in them is why they are constantly at war with us."

He said: "Where is Heaven?" He said he had never seen the sectarian priest or preacher that could answer the question.

What are our conceptions of heaven? Even among us we shall find various definitions—happiness Etc., Etc. Shut the people only in this city and let them receive nothing but truth, throw error over the wall. Take truth, and it will sanctify, until all are pure—their flesh is purified until they begin to live on angels' food, until all become pure and holy. See Angels? Yes, the Son of Man comes and goes; the Father comes,—by thus having overcome, and this having taken place here, what place shall we call it? Why—Heaven, because that is the only appellation that we know. Is there in the heaven of heavens a leader? Yes, and we cannot do without one and that being the case, whoever he is, may be called God. Joseph said that Adam was our Father and God, and himself being a leader, he too was their God. If you could see this earth, it is like a mote to some

other planets. What is in the sun? Can astronomers tell who lives there? No. It is filled with the glory of the Gods. The fixed stars are glorified worlds, filled with beings who are passing through degrees of perfection; every one of those spheres is a glorified sun and has a Ruler-God. This is simple to understand under the inspiration of God. A man or woman who lives strictly according to divine light, reflects that light, so that they eventually become a source of light. Jesus said some were so, but depart from the increasing power of this light and we become like the blind groping for the wall.

Every power for good [that is] in man, is of God,[and] is inside of our religion. A scientist has said that science was coming in contact with religion; but it is not so. All true science is ours when it is fully understood. Our minds are limited.

He referred to the doctrine of Plural marriage having been revealed from Heaven. Men who desire to rule with a rod of iron oppose its practice. A man with one wife and one child received a promise because he was righteous, [and] obedient to God's word. Abraham to thy seed there shall be no end. The children of Abraham are still increasing and are practically dictating the affairs of the world. I doubt not that Abraham was resurrected together with his wives at the resurrection of our Savior, and that they, and many other righteous ones, are helping the Savior to complete the work which, when prepared, the Saviour will present to His Father. Abraham, however, stays not his work, he begets spiritual beings and sends them to various worlds to continue the work, and there is no end to their creations; first spiritual, then temporal, and then spiritual. Sectarians know nothing about this principle, but it is the eternal course of the Gods. He concluded by invoking the blessing of the Lord to rest upon the people.

At the Afternoon meeting President Brigham Young in conclusion of Conference proceedings said words alone would not save any people. He appealed to the Saints asking if this work we are engaged in was known by them to be a literal kingdom, or if they thought it to be a spiritual kingdom—a phantom of the brain. He testified it was not the latter. (Southern Utah Mission, 1873–1877 Historical Record, St. George Stake <14 May 1876> 23–28, HDC, SLC, Utah; see also Journal History, 14 May 1876)

JOHN M. WHITAKER: ANSON CALL THE PROPHET JOSEPH SMITH

<1877>

John M. Whitaker: —The following statement [was] given by the late Anson Call of Bountiful in the year 1877 to Thomas Wm Whitaker of Centerville, while he [i.e Thomas Whitaker] was building the new home in Bountiful for the late Anson Call. I was with my father in the erection of this building [and] was intimately acquainted with Brother Call—did much for him,—took notes from him on early Church history,—translated the same and later gave [a copy] personally to President Joseph F. Smith. At the time I gave him Brother Call's statement about matters in closing the Store in Nauvoo and other matters, President Joseph F. Smith said to me, Johnny, We are very happy to get this very important statement from Brother Anson Call,—It clears up some matters that he alone could do, and it completes some historical matters heretofore lacking in the Church history. We are delighted to get this statement. At the same time I handed President Joseph F. Smith and his Counselors the following statement from the same Anson Call and which he told me I could use as the statement from Anson Call, as I desired.

HOW WAS THE WORLD INHABITED?

The following is a statement of the late Anson Call of Bountiful:

"On one occasion when Brother Joseph (Smith) was cutting wood, there came to him some brethren and I was among them. We said 'Brother Joseph we have some questions to ask, and we will cut your wood while you answer them.' 'All Right', said Joseph, and we went into the house. Joseph placed his arms across his knees, bent over as if in meditation, and then said, 'Now for your questions.'

"We said to him: 'What about the creation of the world,—How was it inhabited?' Joseph answered and said: 'I will tell you how it was. You and I were in the spirit world at the Grand Council, and

there**,** we were spirits together. We saw and heard that council, and heard them talk of the formation of the world and we were among those when the morning stars sang together and when the sons of God shouted for joy. We were among those who had more courage than others and therefore we came down here and took bodies. Some who did not have the courage said: 'Father, we have fought Satan face to face here in the spirit world and helped to cast him down there and now to go down and fight him again face to face, we are afraid we shall never return to Thy presence and would prefer a less degree of glory and go to some other of your creations where we are sure of returning.' Yes, you and I had more courage and came down here of our own agency and choice.

"Now regarding Adam: He came here from another planet an immortalized being and brought his wife, Eve, with him, and by eating of the fruits of this earth became subject to death and decay and he became of the earth earthy, was made mortal and subject to death." (Read 12 C[hapt]. Revelations 7 V[erse] on.)

"Now, after we had proved ourselves worthy before God that we were willing to go through temporal sufferings, privations and trials that we did spiritually, we were chosen or elected, and we merited our prize or reward according to the works we did in the spirit world; but we were not chosen or elected until we had shown by our works to our Heavenly Father that we were willing to go through what He might permit us to, and we were not deprived of our agency."

"In the Grand Council in heaven there were some spirits that did not take part in the great rebellion at all. They were called neutral spirits,—they were on the fence, and when Cain killed his brother Abel**,** God placed a skin of blackness upon him as the first of Adam's race and through the posterity of Ham this seed was propagated through the flood. And the neutral spirits in heaven possess these black bodies. And after the flood no doubt Noah must have found him doing some little low trick for he said: 'Cursed, [be] Canaan a servant of servants shalt thou be to thy brethren.' And those neutral spirits in heaven preferred to take the body of a Negro rather than have no body at all."—Preserved by John M. Whitaker (John M. Whitaker Papers, Special Collections, University of Utah Library, SLC, Utah)

PRESIDENT ELIZA R. SNOW
<1877>

The following poem was penned by Eliza R. Snow. It is to her that we owe a debt of gratitude for much of the rich heritage of L.D.S. music which the church has today. None were more gifted in portraying the doctrines of the restoration in the form of music and poetry than this inspired poetess.

Eliza R. Snow was one of the plural wives of Joseph Smith. After his death she was married to Brigham Young. She was probably the most prominent woman in the early Church and has been known as the High-priestess of Mormondom.

* * * * * *

Adam, your God, like you on earth, has been
Subject to sorrow in a world of sin:
Through long gradation he arose to be
Cloth'd with the Godhead's might and majesty.
And what to him in his probative sphere,
Whether a Bishop, Deacon, Priest, or Seer?
Whate'er his offices and callings were,
He magnified them with assiduous care:
By his obedience he obtain'd the place
Of God and Father of this human race.

Obedience will the same bright garland weave,
As it has done for your great Mother, Eve,
For all her daughters on the earth, who will
All my requirements sacredly fulfill.
And what to Eve, though in her mortal life,
She'd been the first, the tenth, or fiftieth wife?
What did *she care*, when in her lowest state,
Whether by fools, consider'd small, or great?
'Twas all the same with her—she prov'd her worth —
She's now the Goddess and the Queen of Earth.

Life's ultimatum, unto those that live
As saints of God, and all my pow'rs receive;

Is still the onward, upward course to tread —
To stand as Adam and as Eve, the head
Of an inheritance, a new form'd earth,
And to their spirit race, give mortal birth —
Give them experience in a world like this;
Then lead them forth to everlasting bliss,
Crown'd with salvation and eternal joy
Where full perfection dwells, without alloy.

* * * * * *

(*Poems, Religious, Historical, and Political* Vol. II, p. 8–9)

EDWARD W. TULLIDGE
PRESIDENT ELIZA R. SNOW
<1877>

*In 1877 Edward Tullidge published "**The Women of Mormondom**." It contained extensive writings on the Adam-God Doctrine. Not long after its printing Tullidge left the Church, and for this reason some have been skeptical about placing any reliability in the contents of his book. However this stand is not justified in light of the facts. There is nothing in this book about Adam that President Young did not set forth in public on many occasions. The only difference is that more or less, he and Eliza R. Snow put President Young's teachings in Poetry. The original manuscript was edited by Eliza R. Snow and was considered by President Young as potential missionary material, to be used by the sisters of the Church in dispelling popular prejudices against them. The following quotations will vindicate the above:*

*"During this year [i.e. 1876] she [Eliza R. Snow] prepared her second volume of poems for the press, also assisted in selecting and preparing the manuscript for the '**Women of Mormondom**,' and in raising funds for its publication, and not least of all, gave the proof her attention. Also still continued her labors in the House of the Lord." (**Representative Women of Deseret**, by Augusta Joyce Crocheron, p. 6)*

"After prayers that evening he [President Young] sat in council with Aunt Eliza R. Snow in the prayer room. Edward Tullidge had compiled a story on the ***Women of Mormondom****, which contained some interesting biography on the leading women to the Church and an account of the heroic struggle of those early years. Aunt Eliza and some of her associates thought it might be proper and advisable to send a group of women out into the world to give lectures on Mormonism and to dispose of the woman's book. Two of the daughters of Brigham Young were included in the list of women who were to go.*

*"It is an experiment—but one that I should like to see tried," said Brigham Young to Sister Snow at the close of the discussion. (****The Life Story of Brigham Young****, by his daughter Susa Young Gates, p. 360)*

The following is taken from Edward W. Tullidge's book ***The Women of Mormondom****:*

"Adam is our Father and God." He is the God "of the Earth."

So says Brigham Young.

Adam is the great archangel of this creation. He is Michael. He is the Ancient of Days. He is the father of our elder brother, Jesus Christ—the father of him who shall also come as Messiah to reign. He is the father of the spirits as well as the tabernacles of the sons and daughters of man. Adam!

Michael is one of the grand mystical names in the works of creations, redemptions, and resurrections. Jehovah is the second and the higher name. Eloheim—signifying the Gods—is the first name of the celestial trinity.

Michael was a celestial, resurrected being, of another world.

"In the beginning" the Gods created the heavens and earths.

In their councils they said, let us make man in our own image. So, in the likeness of the Fathers, and the Mothers—the Gods—created they man—male and female.

When this earth was prepared for mankind, Michael, as Adam, came down. He brought with him one of his wives, and he called her name Eve.

Adam and Eve are the names of the fathers and mothers of worlds.

Adam was not made out of a lump of clay, as we make a brick, nor was Eve taken as a rib—a bone—from his side. They came by generation. But Woman, as the wife or mate of man, was a rib of man. She was taken from his side, in their glorified world, and brought by him to earth to be the mother of a race.

These were father and mother of a world of spirits who had been born to them in heaven. These spirits had been waiting for the grand period of their probation, when they should have bodies or tabernacles, so that they might become, in the resurrection, like Gods.

When this earth had become an abode for mankind, with its Garden of Eden, then it was that the morning stars sang together, and the sons and daughters of God shouted for Joy. They were coming down to earth.

The children of the sun, at least, knew what the grand scheme of the everlasting Fathers and the everlasting Mothers meant, and they, both sons and daughters, shouted for Joy. The temple of the eternities shook with their hosannas, and trembled with divine emotions.

The father and mother were at length in their Garden of Eden. They came on purpose to fall. They fell "that man might be; and man is, that he "might have joy." They ate of the tree of mortal life, partook of the elements of this earth that they might again become mortal for their children's sake. They fell that another world might have a probation, redemption and resurrection.

The grand patriarchal economy, with Adam, as a resurrected being, who brought his wife Eve from another world, has been very finely elaborated, by Brigham, from the patriarchal genesis which Joseph conceived.

Perchance the scientist might hesitate to accept the Mormon ideals of the genesis of mortals and immortals, but Joseph and Brigham have very much improved on the Mosaic genesis of man. It is certainly not scientific to make Adam as a Model adobe; the race has come by generation. The genesis of a hundred worlds of his family, since his day, does not suggest brickyards of mortality.

The patriarchal economy of Mormonism is at least an improvement, and is decidedly epic in all its constructions and ideals.

A grand patriarchal line, then, down from the "eternities;" generations of worlds and generations of Gods; all one universal family.

The Gods are the fathers and the mothers, and the brothers and the sisters, of the saints.

Divine ambitions here; a daring genius to thus conceive; a lifting up of man and woman to the very plane of the celestials, while yet on earth.

Now for the father and the children of the covenant.

With Abraham begins the covenant of Israel. The Mormons are a Latter-day Israel.

God made a covenant with Abraham, for Abraham was worthy to be the grand Patriarch of a world, under Adam. Like Jesus, he had a pre-existence.

He was "in the beginning" with God; an archangel in the Father's presence; one not less noble than his elder brother and captain of salvation; the patriarch, through whose line Messiah was ordained to come into the world.

* * * * * *

Now also in the present age is to be fulfilled the vision of Daniel; here it is:

"I beheld till thrones were cast down, and the Ancient of Days (Adam) did sit, whose garments were white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. . . . . I saw in the night visions, and behold, one like the son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. . . . . But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and

ever. . . . I beheld, and the same horn made war with the saints, and prevailed against them. Until the Ancient of Days came, and judgement was given to the saints of the Most High; and the time came that the saints possessed the kingdom. . . . And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." [Daniel 7:9–27]

Here is the imperial drama of Mormonism which the saints have applied most literally, and sought to work out in America; or, rather the God of Israel has purposed to fulfill his wondrous scheme, in them, and multiply them until they shall be an empire of God-fearing men and women—ten thousand times ten thousand saints.

* * * * * *

Joseph endowed the Church with the genesis of a grand theology, and Brigham has reared the colossal fabric of a new civilization; but woman herself must sing of her celestial origin, and her relationship to the majesty of creation.

Inspired by the mystic memories of the past, Eliza R. Snow has made popular in the worship of the saints a knowledge of the grand family, in our *primeval spirit home*. The following gem which opens the first volume of her poems, will give at once a rare view of the spiritual type of the high priestess of the Mormon Church, and of the divine drama of Mormonism itself. It is entitled, "Invocation; or, the Eternal Father and Mother"

O! my Father, thou that dwellest
  In the high and holy place;
When shall I regain thy presence,
  And again behold thy face?

In thy glorious habitation,
  Did my spirit once reside?
In my first primeval childhood,
  Was I nurtured by thy side?

For a wise and glorious purpose,
  Thou hast placed me here on earth;

And withheld the recollection
Of my former friends and birth.

Yet oft-times a secret something,
Whisper'd, "You're a stranger here;"
And I felt that I had wandered
From a more exalted sphere.

I had learned to call thee Father,
Through thy spirit from on high;
But until the key of knowledge
Was restored, I knew not why.

In the heavens are parents single?
No; the thought makes reason stare;
Truth is reason; truth eternal,
Tells me I've a Mother there.

When I leave this frail existence—
When I lay this mortal by,
Father, Mother, may I meet you
In your royal court on high?

Then at length, when I've completed
All you sent me forth to do,
With your mutual approbation,
Let me come and dwell with you.

A divine drama set to song. And as it is but a choral dramatization, in the simple hymn form, of the celestial themes revealed through Joseph Smith, it will strikingly illustrate the vast system of Mormon theology, which links the heavens and the earths.

* * * * * *

Let us somewhat further expound the theme of this hymn, which our poetess could not fully embody in the simple form of verse.

God the Father and God the Mother stand, in the grand pre-existing view, as the origin and centre of the spirits of all the generations of mortals who had been entabernacled on this earth.

First and noblest of this great family was Jesus Christ, who was the elder brother, in spirit, of the whole human race. These constituted a world family of pre-existing souls.

Brightest among these spirits, and nearest in the circle to our Father and Mother in heaven (the father being Adam), were Seth, Enoch, Noah and Abraham, Moses, David, and Jesus Christ—indeed that glorious cohort of men and women, whose lives have left immortal records in the world's history. Among these the Mormon faith would rank Joseph Smith, Brigham Young, and their compeers.

In that primeval spirit-state, these were also associated with a divine sisterhood. One can easily imagine the inspired authoress of the hymn on pre-existence, to have been a bright angel among this sister throng. Her hymn is as a memory of that primeval life, and her invocation is as the soul's yearning for the Father and Mother in whose courts she was reared, and near whose side her spirit was nurtured.

These are the sons and daughters of Adam—the Ancient of Days—the Father and God of the whole human family. These are the sons and daughters of Michael, who is Adam, the father of the spirits of all our race.

These are the sons and daughters of Eve, the Mother of a world.

What a practical Unitarianism is this! The Christ is not dragged from his heavenly estate, to be mere mortal, but mortals are lifted up to his celestial plane. He is still the God-Man; but he is one among many brethren who are also God-Men.

Moreover, Jesus is one of a grand order of Saviours. Every world has its distinctive Saviour, and every dispensation its Christ.

There is a glorious Masonic scheme among the Gods. The everlasting orders come down to us with their mystic and official names. The heavens and the earths have a grand leveling; not by pulling down celestial spheres, but by the lifting up of mortal spheres.

Perchance the skeptic and the strict scientist who measures by the cold logic of facts, but rises not to the logic of ideas, might not accept this literal pre-existing view, yet it must be confessed that it

is a lifting up of the idealities of man's origin. Man is the offspring of the Gods. This is the supreme conception which gives to religion its very soul. Unless man's divinity comes in somewhere, religion is the wretchedest humbug that ever deluded mortals.

Priestcraft, indeed, then, from the beginning to the end—from the Alpha to the Omega of theologic craft, there is nothing divine.

But the sublime and most primitive conception of Mormonism is, that man in his essential being is divine, that he is the offspring of God—that God is indeed his Father.

And woman? for she is the theme now.

Woman is heiress of the Gods. She is joint heir with her elder brother, Jesus the Christ; but she inherits from her God-Father and her God-Mother. Jesus is the "beloved" of that Father and Mother— their well-tried Son, chosen to work out the salvation and exaltation of the whole human family.

And shall it not be said then that the subject *rises* from the God-Father to the God-Mother? Surely it is a rising in the sense of the culmination of the divine idea. The God-Father is not robbed of his everlasting glory by this maternal completion of himself. It is an expansion of both Deity and humanity.

They twain are one God!

The supreme Unitarian conception is here; the God-Father and the God-Mother! The grand unity of God is in them—in the divine Fatherhood and the divine Motherhood—the very beginning and consummation of creation. Not in the God-Father and the God-Son can the unity of the heavens and the earths be worked out; neither with any logic of facts nor of idealities. In them the Masonic Trinities; in the everlasting Fathers and the everlasting Mothers and the unities of creations.

Our Mother in heaven is decidedly a new revelation, as beautiful and delicate to the masculine sense of the race as it is just and exalting to the feminine. It is the woman's own revelation. Not even did Jesus proclaim to the world the revelation of our Mother in heaven—co-existent and co-equal with the eternal Father. This was left, among the unrevealed truths, to the present age, when it would seem the woman is destined by Providence to become very much the oracle of a new and peculiar civilization.

The oracle of this last grand truth of woman's divinity and of her eternal Mother as the partner with the Father in the creation of worlds, is none other than the Mormon Church. It was revealed in the glorious theology of Joseph, and established by Brigham in the vast patriarchal system which he has made firm as the foundations of the earth, by proclaiming Adam as our Father and God. The Father is first in name and order, but the Mother is with him—these twain, one from the beginning.

* * * * * *

When Brigham Young proclaimed to the nations that Adam was our Father and God, and Eve, his partner, the Mother of a world—both in a mortal and a celestial sense—he made the most important revelation ever oracled to the race since the days of Adam himself.

This grand patriarchal revelation is the very keystone of the "new creation" of the heavens and the earth. It gives new meaning to the whole system of theology—as much new meaning to the economy of salvation as to the economy of creation. By the understanding of the works of the Father, the works of the Son are illumin[at]ed.

The revelation was the "Let there be light" again pronounced. "And there was light!"

"And God created man in his own image; in the image of God created he him; male and female created he them.

"And God blessed them; and God said unto them, be fruitful, and multiply, and replenish the earth, and subdue it."

Here is the very object of man and woman's creation exposed in the primitive command. The first words of their genesis are, "Be fruitful and multiply."

So far, it is of but trifling moment *how* our "first parents" were created; whether like a brick, with the spittle of the Creator and the dust of the earth, or by the more intelligible method of generation. The prime object of man and woman's creation was for the *purposes of creation*.

"Be fruitful, and multiply and replenish the earth, "and subdue it," by countless millions of your offspring.

Thus opened creation, and the womb of everlasting motherhood throbbed with divine ecstasy.

It is the divine command still. All other may be dark as a fable, of the genesis of the race, but this is not dark. Motherhood to this hour leaps for joy at this word of God, "Be fruitful;" and motherhood is sanctified as by the holiest sacrament of nature.

We shall prefer Brigham's expounding of the dark passages of Genesis.

Our First parents were not made up like mortal bricks. They came to be the Mother and the Father of a new creation of souls.

We say Mother now, first, for we are tracing this everlasting theme of motherhood, in the Mormon economy, without which nothing of the woman['s] part of the divine scheme can be known—next to nothing of patriarchal marriage, to which we are traveling, be expounded.

Eve—immortal Eve—came down to earth to become the Mother of a race.

How become the Mother of a world of mortals except by herself again becoming mortal? How become mortal only by transgressing the laws of immortality? How—only by "eating of the forbidden fruit"—by partaking of the elements of a mortal earth, in which the seed of death was everywhere scattered?

All orthodox theologians believe Adam and Eve to have been at first immortal, and all acknowledge the great command, "Be fruitful and multiply."

That they were not about to become the parents of a world of immortals is evident, for they were on a mortal earth. That the earth was mortal all nature here today shows. The earth was to be subdued by teeming millions of mankind—the dying earth actually eaten, in a sense, a score of times, by the children of these grand parents.

The fall is simple. Our immortal parents came down to fall; came down to transgress the laws of immortality; came down to give birth to mortal tabernacles for a world of spirits.

The "forbidden tree," says Brigham, contained in its fruit the elements of death, or the elements of mortality. By eating of it,

blood was again infused into the tabernacles of beings who had become immortal. The basis of mortal generation is blood. Without blood no mortal can be born. Even could immortals have been conceived on earth, the trees of life had made but the paradise of a few; but a mortal world was the object of creation then.

Eve, then, came down to be the Mother of a world.

Glorious Mother, capable of dying at the very beginning to give life to her offspring, that through mortality the eternal life of the Gods might be given to her sons and daughters.

Motherhood the same from the beginning even to the end! The love of motherhood passing all understanding! Thus read our Mormon sisters [regarding] the fall of their Mother.

And the serpent tempted the woman with the forbidden fruit.

Did woman hesitate a moment then? Did motherhood refuse the cup for her own sake, or did she, with infinite love, take it and drink for her children's sake? The Mother had plunged down, from the pinnacle of her celestial throne, to earth, to taste of death that her children might have everlasting life.

What! Should Eve ask Adam to partake of the elements of death first, in such a sacrament! T'would have outraged motherhood!

Eve partook of that supper of the Lord's death first. She ate of that body and drank of that blood.

Be it to Adam's eternal *credit* that he stood by and let our Mother—our ever blessed Mother Eve—partake of the sacrifice before himself. Adam followed the Mother's example, for he was great and grand—a Father worthy indeed of a world. He was wise, too; for the *blood of life* is the stream of mortality.

What a psalm of everlasting praise to woman, that Eve fell first!

A Goddess came down from her mansions of glory to bring the spirits of her children down after her, in their myriads of branches and their hundreds of generations!

She was again a mortal Mother now. The first person in the trinity of Mothers.

The Mormon sisterhood take up their themes of religion with their Mother Eve, and consent with her, at the very threshold of the temple, to bear the cross. Eve is ever with her daughters in the temple of the Lord their God.

The Mormon daughters of Eve have also in this eleventh hour come down to earth, like her, to magnify the divine office of motherhood. She came down from her resurrected, they from their spirit estate. Here, with her, in the divine providence of maternity, they begin to ascend the ladder to heaven, and to their exaltation in the courts of their Father and Mother God.

Who shall number the blasphemies of the sectarian churches against our first grand parents? [D. & C. 112:24–26] Ten thousand priests of the serpent have thundered anathemas upon the head of "accursed Adam." Appalling, often times, their pious rage. And Eve—the holiest, grandest of Mothers—has been made a very byword to offset the frailties of the most wicked and abandoned.

Very different is Mormon theology! The Mormons exalt the grand parents of our race. Not even is the name of Christ more sacred to them than the names of Adam and Eve. It was to them the poetess and high priestess addressed her hymn of invocation; and Brigham's proclamation that Adam is our Father and God is like a hallelujah chorus to their everlasting names. The very earth shall yet take it up; all the sons and daughters of Adam and Eve shall yet shout it for joy, to the ends of the earth, in every tongue!

Eve stands, then, first—the God-Mother in the maternal trinity of this earth. Soon we shall meet Sarah, the Mother of the covenant, and in her daughters comprehend something of patriarchal marriage—"Mormon polygamy." But leave we awhile these themes of woman, and return to the personal thread of the sisters' lives. (***The Women of Mormondom***, by Edward W. Tullidge <edited by Eliza R. Snow> 179–200)

JENS CHRISTIAN ANDERSON WEIBYE: BYRON ALLRED

<1 Mar 1877>

Adam was buried by God (God his Father) and was only dead like ~~*an*~~ [the] twinkling of an Eye, and his God exalted him immediately. Mary was sealed to Adam, and was his wife when she had Jesus. Mary will be the Queen to People another world; Mary was

the Second wife to Adam; and unless we have two wives, we can never be Gods.

Adam will worship his God and we will worship Adam, and our children will worship us. (Jens Christian Weibye Daybook # 5 <1 Mar 1877> 20–22)

APOSTLE ERASTUS SNOW
<20 Jan 1878>

"And God said, let us make man in our image after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, be fruitful and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. i, 26, 27, 28.

"This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him."—Gen. v, 1.

"Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man."—Gen. ix, 6.

Those who believe in the Christian religion, and in the divinity of the mission of our Lord and Savior Jesus Christ, believe also the words of the Apostle Paul, speaking of him in this wise: That he was in the likeness of his Father, and the express image of his person [Heb. 1:1–3]. And the accounts we have of Jesus represent him as being physically and in all essential parts, in the likeness of man. That he ate and drank, and partook of the elements that enter into the composition of our earthly tabernacle, that he was subjected to pain and to the infirmities of our flesh, and that he suffered all things that we are subject to in the flesh; that this mortality was subject to pains and penalties of death in him, as well as in mankind generally. In this particular his divine origin did not exempt his mortal tabernacle from the laws that govern our flesh, only in that, the Spirit from on

High was given him without measure, and he had strength to withstand every form of temptation, and was able to obey the law pertaining to his existence here without committing sin. Otherwise there was, so far as his person and outward appearance was concerned, no essential difference between him and Adam's race generally.

There are a great variety of ideas and notions prevalent in the world at the present time, pertaining to the origin of man, and attributes of the Deity. There seems to be an instinct in man everywhere among all nations and peoples to worship a superior being. In this particular Christian nations are not an exception. True, in heathen countries, a variety of images, representations of Deity are set up for the people to worship, or to pay some deference unto them, as unto Deity. But the thinking portion of all these nations who encurage these various representations of Deity, do not for a moment admit that these gods, as they are sometimes called, made by man's hand, of wood and stone, or other material, are really gods, or that they are worshipped as gods; but only the embodiment of the idea of a Deity, a representation of a superior being. And the fact of this prevailing sentiment of mankind and the universal necessity of doing homage to a superior, however crude and indefinite this idea is, and however varied in the minds of men in the different nations of the earth, yet, taken as a whole, it is the impress of Deity upon all that bear his form in the earth, recognizing him as Deity; as a Superior Being. With many Christian sects of our time, and for generations past, the idea of Deity has seemed to be very undefined.—Many philosophers and divines have attempted to describe Deity. We have it set forth in many Christian catechisms and articles of faith. God was a being without body, parts or passions. This, for many generations has been taught by the Established Church of England, and by most of the Protestant sects, both in Europe and America; Deity is described by them as "a Spiritual immaterial substance." This word substance is used in connection with the word "immaterial." A spirit immaterial, and yet a substance! I have never yet found a philosopher that was able to describe a substance that was not material. The idea of a Deity that cannot be located

anywhere, that has no form or substance, or materiality, and described as a spirit! It is the best definition, to my mind, of nothing at all, like the quaint familiar phrase, "a footless stocking, without a leg."

If we believe there is any truth in the writings of Moses, the Patriarchs, Prophets and Apostles, and the teachings of Jesus, if we would indeed be consistent Christians and receive the writings of the fathers, and believe what was said unto them, we must believe that man is made in the image of God, and consequently that we are of the same species as the gods. However child-like and feeble we are in this condition of mortality, we are nevertheless descended from the gods, made in their image and after their likeness.

And when Luke, in giving us the genealogy of Jesus Christ, traces his lineage back through his mother to David, who was the son of Jesse, and so on, he traces his decent until he reaches Abraham, who was the son of Terah, and so on to [Shem], who was the son of Noah, who was the son of Lamech; and when he reaches Adam, the first of our race, he says of him, "which was the son of God." Oh, says one, we are told that Adam was created, not born. This is something I am not disposed to dwell upon much at this time. You can think of this as you please, whether he was created or born, or whether a man, because he is born, is not created. I do not understand the term *creation* as meaning something suddenly made out of nothing. I believe man that is born is as much created as the thing which is made in a mould and turned out to dry, which we call an adobe. It matters not whether it takes a few minutes to make it, or a longer period—it is created or made. And the term create I understand to be synonymous with the verb to make, and what is made is created, and what is organized is formed. And when it is written that God formed man in his own image and likeness, it does not describe the time or manner, but simply the fact of having made or created man in his own image.

It has been ofttimes expressed by the religious teachers of the Christian world, that God created all things in six days, and on the seventh day he rested. We read in this first chapter of Genesis, that in six days the Lord created the heavens and the earth. Now modern

scientists attempt to confute this history given by Moses, by demonstrating that the earth has been formed through the operation of a long process of natural laws, and that it never could be brought into its present condition in six days. Of course, those who reason thus assume that the days here spoken of were periods of the same duration as the days counted out to us by the revolution of the earth on its axis, every time it turns upon its axis and marks the day and night. But I must be allowed to call attention to this one fact, that in the beginning of this history Moses tells us that when God first organized or created the elements of this earth, that it was without form and void; that is to say it was without its present form, and that darkness was upon the face of the abyss. Then how were the days reckoned? Until our earth assumed its position among the planets, and began to perform its revolutions, and the earth was so far completed as to assume its position among the heavenly orbs, and perform its revolutions as now, present modes of reckoning time could not be appointed to man—either our days or months or our years, all of which are determined by the revolutions of the earth upon its axis, and the moon around the earth, and the earth in its orbit around the sun. But what is the rule or measure of time by which God reckons his labor and work? Is it the time measured to the inhabitants of Mars or the little planet Mercury that describes its revolution around our sun in less than three months, and counts out four of its years while we upon the earth are counting one? Or is it after the time appointed for a more distant orb of our system, that is 160 or more of our years, in performing their revolution around the sun, thus counting out its single year? Or were the days reckoned after the great cycle of the multitudes of systems moving in space around the common center.

Philosophers and astronomers have not lived long enough upon this earth, or kept a record of the heavenly bodies long enough to make any calculation of the length of this period. There is, however, one saying of Apostle Peter which reads—"Be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day." But whether that has any reference to the days that Moses speaks of, in which the Lord was engaged in the

formation of this earth, we are not told. But be the periods longer or shorter, which the Lord called six periods, or days, in which he did his work, is of very little importance to us. Nor is it worth our time to question or contend with geologists or modern scientists as to the duration of these periods. It is a fact that the earth exists, and that it has its sphere in which it moves, and that it is appointed for the abode of man, and that we are here, and the fathers have told us we have descended from the Gods. And that when God said to his associates, let us make man in our image, after our likeness, he was not alone. And as Paul said, "there be gods many and lords many," but so far as we are concerned, there is given unto us one God, even the Father of our Lord Jesus Christ. And it matters not how many more, nor where they are located, nor what might be the extent of their power and dominion. We cannot comprehend it, we are mere infants, comparatively speaking, our ideas just beginning to learn how to shoot; we are striving to grasp the little within our reach, and we find we can but grasp a little; and it is in vain to attempt to look back to the beginning, if there is any, or to look forward to the end, if there is an end. But we are taught that the works of God are one eternal round, and there is neither beginning nor end.

We may jocosely ask ourselves the question, Which was first the goose or the egg? And again, Does the pumpkin produce the seed, or does the seed produce the pumpkin? You can answer the question just as you please, either in the affirmative or negative, and either or both would be, in one sense, correct. But say you, "That is not enough for us, we want to know where and how the first pumpkin was produced." That is something we cannot tell, nor any other mortal being; you might just as well ask, when the last pumpkin will be produced. It is something that is absolutely incomprehensible, because their is neither beginning nor end, it is beyond the reach of human ken. But we accept the effect; we are here; the creation is a reality. We see a variety of solid rocks, and ask, How are they formed? Geologists undertake to tell us, and they refer us to the Book of Nature. But they are like other school children; they make a great many mistakes in reading. What they read correctly is correct; what they read incorrectly is incorrect. "It

is as it is, and it can't be any tisser." And it is folly for geologists, or any other class of scientists, to assume that they know it all, or that they have read the Book of Nature from beginning to end, and comprehend it through and through.

Mr. Darwin, and a kindred school of modern philosophers, would fain try to impress upon us their theory of evolutions, and would have us believe we are descendants from, and only a little in advance of our ancestor, the monkey; and that other inferior grades of animals are aspiring to become monkeys; they fail to demonstrate their theories, simply because they are not demonstrateable.

We see an endless variety in the creations before us, variety in every species of animal life, and in every species of the vegetable kingdom, and the same may be said of the heavenly bodies. And so far as man is concerned, though evidently of a common origin, yet the variety is almost as great as the number of individuals; and though the general features of the face are substantially the same, yet that variety is so great that no two can be found exactly in every respect alike. No mother that has produced from her womb twins, however near they may approach each other, was ever at a loss to discern some difference by which one could be distinguished from the other. Nor even in the vegetable kingdom can we find this law of endless variety violated, nor yet in the animal kingdom. Where do you find any species except man endowed with the capacity of subduing the earth, and controlling the elements upon it? Moses tells us that God said unto man, have thou dominion over the earth and subdue it, and exercise dominion over all the lesser species of animal life, and over the fruits and herbs which shall be given to you for meat." Has any other branch of the animal kingdom done this? When man is first ushered into being, he seems more helpless than the calf or the goat, but in his progress and development he exhibits the power of the Gods; he seizes the elements, and commands them into form and shape to suit his convenience, and to serve his purposes; not only does his superior intelligence cause the king of beasts, and all branches of the animal kingdom, to crouch beneath him, but every element found to exist is at his service; by reason of this divinity in him, in its exercise and development, he chains the

lightning, and makes it his servant to flash his thoughts or mandates over the earth; he touches the steam and makes it a motive power to waft him over land and sea. He makes all the elements within his reach subserve his purposes, and he invents the means by which he controls and handles them. I use the word "invent" because it suits the pride and vanity of a man a little better; but the more appropriate term, I should say is, *inspiration*, for no great truth was ever revealed to man that was not an inspiration. And when Watt's, watching the trembling of the tea kettle lid, caused by the power of steam, [and thereby] conceived the idea of utilizing that power, was it invention or inspiration? When Newton, on seeing the apple fall from the tree, by questioning in his mind why it should fall downwards, why not fly upwards, or to the left or right, his mind was being led on from this simple observation to the comprehension of one truth after another until he was able to give to the world the laws of gravitation; and from that to searching out the laws governing the planets, so that astronomers today can make mathematical calculations of the future movements of the heavenly bodies, with much greater accuracy than the superintendent of the Utah Southern Railroad can calculate the speed of his train. Was this inspiration or was it invention?

When the fathers that labored to bring forth and develope truth, whether scientific or religious—for I hold all truth to be both scientific and religious; in other words, true religion embraces all truth, for it emanates from God, who is the fountain head of all truth, or in other words, who is in possession of all truth that is possible for us to reach at least. And for me to say that he has got to the end, I would no more attempt to say it, than to say that you or I have got to the end. It is not for me, in my imagination and folly, to place any bounds to or drive a pin to lariat the gods to.

But we see that this being called man, said to have been formed in the image of God, that he possesses the power of improvement, of advancement, *ad libitum*, and who shall set the bounds to the advancement and improvement of man any more than the gods of eternity? The Apostle Paul, in his letter to the Philippians, says, "Let this mind be in you, which was also in Christ Jesus; who, being in

the form of God, thought it not robbery to be equal with God." "Oh blasphemy!" the narrow contracted bigot will cry, "blasphemy! Paul, you naughty fellow, you had better take that back. What, to exhort your brethren to cultivate the same mind and feeling, and desire and ambition, as were in Christ Jesus, who when he found himself in the form of God, thought it not robbery to be equal with God! What an idea! Does not every father expect his son to grow up and become his equal? and does not every son born aspire to become like his father? And the child looks in the face of the mother, as the dearest creature it knows anything about, regarding her perhaps as perfect; her word is law, it knows no other. "Let this mind be in you, which was also in Christ Jesus." And as he thought it not robbery to be equal with God, when he found himself in the form of God, don't you think differently. Why? Shall we not rob him? Oh no, we could not do it. Giving does not impoverish him, withholding does not enrich him. He is able to impart that which he possesses, if we are capable of receiving, and as fast as we are ready to receive, he is abundantly able to impart; he is not impoverished, while we are enriched; while we have waxed greatly, he has grown no less. And this he has ordained for those whom he has formed in his image and likeness. But, says the world, "These are things we cannot comprehend." Very true, we cannot see the end of it; but we can see a little of it, if we cannot comprehend the whole. We may stand and look upon the chain, revolving and endless, and as it turns we may count the links, but we cannot find the end of it, neither can we tell the beginning. But we see the links, and it is a matter of very little importance to us whether we know or not how many links compose the chain, as long as we see that the eternal is one eternal round. We need not to try to find the end, we cannot do it, nobody ever did, and nobody ever will, simply because there is no end. And if you want to know which pumpkin produced the first seed, and which seed produced the first pumpkin, we say that neither you nor anybody else can tell, they cannot point to the time when there was either one or the other. But there was a time when we began to exist, was there not? Yes. Our spirit? Yes. Our earthly form? Yes. Will there be a time when our bodies will cease? Oh, Yes; that is something of daily

occurrence, mankind coming and going. And so with all the creations of our hands. This house, in which we meet, when was this created? Oh, about 15 or 20 years ago. Still the philosopher will tell you that the trees from which the lumber was sawn, must have been hundreds of years old. Oh, to tell me that this house was made only 15 or 20 years ago, I know better; my knowledge of timber teaches me that the very trees from which the lumber was made, were several hundred years old. And the geologist will take you to the hills or along the beach and point out to you the evidences in nature of the long periods that must have elapsed since the formation of the sedimentary rocks, to say nothing about the primary rocks. And they will tell you that the period alluded to in Moses, in the history of Adam, and to the creation is scarcely a cypher compared with the period in which these elements of the earth have been coming into shape. What is all that to do with the great grand principle. We will say that the component parts of every implement formed by the ingenuity and labor of man are far older than the implement itself. A lady who makes a pound-cake, does it perhaps in a few hours; but the man that has not seen it made, and who knows not the source from whence it came, sees a raisin in the cake. "Oh," (says he) "madam, how old is this cake?" "I made it yesterday," is the reply. "Oh, but madam, this raisin grew on some vine surely, and my knowledge and experience teaches me that vines do not grow in a day." But the lady insists that she made the cake yesterday, saying "If you wish to know how I compounded it, step into my kitchen and you will readily learn all about it." By and by we may be permitted to step into the Lord's kitchen or laboratory, there perhaps commence to take lessons in these matters, as we now may by stepping into the iron-masters shop, there to learn how he takes the different classes of ore, and by putting them through a certain process they are formed into pig or railroad iron. He speaks, he directs, and out comes his material at his command. We go into his shop and learn how this is done; we have not got far enough yet to know how these materials were brought together, how they were compounded. But it is enough for us to know that it has been done, and that somebody has done it; and we might as well say the railroad iron had no creator,

nobody to design it, or command the elements to go together, as to say there is no God, because we have not the privilege of going right straight into his laboratory to find out how he commanded the elements together. We go down to the sea coast of old Salem or Boston; we see ships start out to sea properly officered and manned, under sail or steam, or both. In the course of a month, the same vessels return to port; and by and bye they make another voyage, in about the same time. We see other ships start, and it is a much longer or shorter time before they return. We know not where they have been or the several orbits in which they have been moving, but we know that they return. And although we may not know whither they have been, or whence they came, the time they have made, etc., the crew that manned them, and the captain that steered them, and the power behind them, all that commands them, know all about it. And yet our own observations should teach us that there was somebody that directed them, their movements were not the work of chan[c]e, but of design; that others perform their work and somebody has purposed it. And although we may not be able to measure the distance of the heavenly bodies, nor comprehend the extent of their revolutions, we see and know enough to convince us that they are all regulated by and subject to law; so that their laws are so well understood as [to be grasped by] frail mortal man, [so] that even the number of them can be counted, and their movement understood, and their times and periods calculated.

Now, would not a man be as senseless to say, there is no God, as to say, there is no shipmaster that guides the course of the vessel, and no shipowner that controls them. Their periods are appointed by him who lists to direct them. So with man. As the Apostle Paul has said: "He giveth to all life, and breath, and all things."

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

What is the fountain from which we drink knowledge, is it from books? I say yes, if we have within us the inspiration that enables us to cull the good from the bad, the truth from the error, storing up that which is worth retaining, and casting away the dross. For we

find that books are oftentimes a labyrinth of folly and human weakness; for men write as they talk, and they talk as they think. And when they think wrong, they talk wrong and write wrong. What is the standard of truth? Our Father, and without him there is no sure standard for us. Though there are many of our own species before us, that are advancing, that are climbing onward and upward in the scale of intelligence and power, and we are striving to follow after and learn of them, yet the inspiration of the Almighty is the only true source of knowledge. As Job says, "But there is a spirit in man; and the inspiration of the Almighty giveth them understanding." It is the candle of the Lord, and his spirit lights it. Proud, haughty, self-conceited men, do, often ignore this source of knowledge, and when they are recipients of his grace and inspiration, their hearts are too proud to acknowledge it. And if any have been inspired a little ahead of them, or have been favored with one idea in advance of their own, they, in their pride and bigotry, rise up and resist it. Thus it was when Galileo, whose mind had been susceptible to the inspirations of the Almighty, revealed to the world that the earth moved upon its axis. "Blasphemy!" they cried; and the power of the Romish Church was brought to crush the boy. And so it has ever been when prophet, seer, revelator, philosopher, or sage has given utterance to inspiration beyond his fellows; opposition was rife against him. "We cannot stand this innovation! Away with [him]! Kill him, we can't endure it!" This is why the seed of Abraham killed the ancient prophets, and why they persecuted Jesus: and it is also the self-same reason why the prophet Joseph Smith was martyred; he went a little beyond his fellows in his theory of God, and eternity and immortality and godliness, and his theory of human associations and morals. He was a little in advance of the men of his time, and therefore they could not endure it. . . . .

Brethren and sisters, I will not detain you longer. God bless you. Let us be men and women, true to ourselves, true to our God, true to the holy religion we have received, and by and by, those who now scorn, revile, abuse, belie, defame, and seek to trample us in the dust, will honor our memory and bless our children.

That heaven may protect us is my prayer, in the name of Jesus. Amen. (*Journal of Discourses* 19:323–329)

THE ANGEL OF THE PRAIRES
WRITTEN BY
APOSTLE PARLEY P. PRATT
IN
1843–1844
PUBLISHED IN
<1880>

On entering this room, a vast and extensive hall was opened before me, the walls of which were white and ornamented with various figures which I did not understand. In the midst of this hall was a vast throne as white as ivory, and ascended by seventy steps, and on either side of the throne and of the steps leading to it, there were seats rising one above another. On this throne was seated an aged, venerable looking man. His hair was white with age, and his countenance beamed with intelligence and affection indescribable, as if he were the father of the kingdoms and people over which he reigned. He was clad in robes of dazzling whiteness, while a glorious crown rested upon his brow; and a pillar of light above his head, seemed to diffuse over the whole scene a brilliance of glory and grandeur indescribable. There was something in his countenance which seemed to indicate that he had passed long years of struggle and exertion in the achievement of some mighty revolution, and been a man of sorrows and acquainted with grief. But, like the evening sun after a day of clouds and tempest, he seemed to smile with the dignity of repose. In connection with this venerable personage sat two others scarcely less venerable, and clad and crowned in the same manner. On the next seat below were twelve personages, much of the same appearance and clad in the same manner, with crowns upon their heads; while the descending seats were filled with some thousands of noble and dignified personages, all enrobed in white and crowned with authority, power and majesty, as kings and priests presiding among the sons of God.

"You now behold," said the Angel of the Prairies "The Grand Presiding Council organized in wisdom, and holding the keys of power to bear rule over all the earth in righteousness. And of the increase and glory of their kingdoms there shall be no end." . . . .

"The venerable Council which you beheld enthroned in majesty and clad in robes of white, with crowns upon their heads, is THE ORDER OF **THE ANCIENT OF DAYS**, before whose august presence thrones have been cast down, and tyrants have ceased to rule. (*The Angel of the Prairies* <1880> 13, 14, 24)

PRESIDENT JOHN TAYLOR
<13 Jan 1880>

I heard Joseph Smith say that Adam was the Ancient of Days spoken of by Daniel . . . . Joseph traced the priesthood from Adam to Peter, James and John, they to Joseph and all who have held a portion of the priesthood would have to give an account of their stewardship or priesthood to the one from whom they received it, rendering up an account of your stewardship to the one that proceeded you, but you do not give up your priesthood. Adam heard the voice of the Lord walking in the garden. Adam had a God then . . . . and when we get to God our Father we are told to approach him in the name of Jesus. Adam is the father of our bodies. Who is to say he is not [also] the father of our spirits. (L. John Nuttall Papers, Special Collections, BYU Library)

ELDER EDWARD STEVENSON
<7 March 1880>

Davis Stake Conference: Then by request of one of the Presidency I treated upon God as the father of our spirits in the previous world, & then Adam our Father came down as one of the 3 that made this world & Fell that man in the Flesh might be & in order for this change to take place Adam had to partake of the fruits of this Earth & change his system from Immortal to mortal — changing the fluid in his veins to mortal-compatible Blood by which his Issue was mortal houses [or tabernacles] for his pure Spirits [which were] begotten in the other & previous World [and prepared] to come & take these mortal houses [or] Bodies of flesh & perform a mission in this Earthly house of clay & in this humiliated state like Jesus

in our (sic) Judgments are taken away as the words of the poet are . . . therefore Adam is the Father of my Spirit & also of my body, the body being bone of his bone & flesh of his flesh. I Spoke 45 Minutes & Bp. Hess said that he could endorse all that had been said although he did not understand all [of what had been said], yet it made him feel good & [it made him feel] like living his religion. (Edward Stevenson Diary <7 March 1880> CHD, SLC, Utah)

HELEN MAR WHITNEY
<1882>

Helen Mar Whitney was a plural wife of Joseph Smith and a daughter of Heber C. Kimball. In 1882 she printed a pamphlet to defend the Church against attacks and accusations made by the Reorganized Church. It was their claim that Brigham Young was the man who introduced the teachings of Plural Marriage and Adam-God in the Church and that Joseph Smith had nothing to do with these teachings. The following is her reply on the subject of the Adam-God Doctrine:

In Joseph Smith [III]'s *Advocate* of July 1st, 1881, I read an article in which he asks, "By what authority did Brigham Young teach the Saints that Adam is our Father and our God?" etc. He then says, "Let the saints then judge Brigham Young's strange doctrines and practices."

Brigham Young did not happen to be the author of this doctrine, and to prove the truth of my assertion, I will produce some of the Prophet's teachings, given [on] May 16th, 1841. These were written, together with other things, by his clerk, William Clayton, as they were spoken, and as I had the privilege of reading them when quite a young woman, I took the liberty of copying them. The copy I have retained, and this is what the Prophet said upon this subject, commencing with the

PRIESTHOOD:

"The Priesthood was [first] given to Adam—he obtained the first presidency and held the keys of it from generation to generation. He

obtained it in the creation before the world was formed. * * He had dominion given him over every living creature; he is Michael, the archangel spoken of in the scriptures. Then [to] Noah who is Gabriel—he stands next in authority to Adam in the Priesthood. He was called of God to his office and was the father of all living in this day, and to him was given the dominion. These men held the keys first on earth and then in heaven. The Priesthood is an everlasting principle and existed with God from eternity and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven[, whenever the Gospel is sent. When they are revealed from heaven]—it is by Adam's authority.

"Daniel, in the seventh Chapter of his book, speaks of the Ancient of days—he means the oldest man, our father Adam, Michael. He will call his children together and hold a council with them to prepare them for the coming of the Son of man. He (Adam) is the father of the human family and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of man stands before him and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as [holding] the keys of the universe, but retains his standing as head of the human family.

"The spirit of man is not a created being, it exists from eternity, and will exist to eternity. Any thing created can not be eternal."

The fullness of times has come of which Daniel writes:

'I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. 'A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.'

"'I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that [which] shall not be destroyed'" (*Daniel*, 7:9–10).

When the Saints first heard this doctrine advanced it looked strange and unnatural to them; it was strong meat and required a

little time before it could be digested; but this was owing to the narrow, contracted ideas which had been handed down from generation to generation by our forefathers. We were like babes and had always been fed upon milk; but, as Jesus said, we have to be taught "here a little and there a little." When I was able to comprehend it, it appeared quite consistent. There is something in this doctrine that is very home-like, grand and beautiful to reflect upon, and it is very simple and comprehensive. It teaches us that we are all the children of the same parent, whose love was so great that He gave His beloved Son, our Elder Brother, Jesus Christ, to redeem us from the fall. He came down upon this earth in the meridian of time and descended below all things that He might rise above all things, and thus rescue us from everlasting death. It teaches us that our Father was once mortal, and that if we remain faithful we will finally become as He is—immortal, even if we must first pay the penalty for the transgression of our first parents.

We here produce some other remarks of the Prophet:

"As the Father hath life in Himself, so hath He given the Son to have life in Himself. God the Father took life unto Himself precisely as Jesus did. * * We were all present and saw the Savior chosen and appointed, and the plan of salvation made, and we sanctioned it. We came to this Earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil had no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none at all.

"Beings who have bodies have power over those who have not. The devil has no power over us only as we permit him. The moment we revolt at any thing which comes from God the devil takes power. * * * * *

"O ye Twelve and all ye Saints profit by this important key, that in all your trials, and troubles, temptations, afflictions, bonds, imprisonments and death see to it that you do not betray heaven, that you do not betray Jesus Christ, that you do not betray your brethren, that you do not betray the revelations of God. * * * Yea, in all your kickings and flounderings see to it that you do not this thing lest innocent blood be found on your skirts, and you go down to hell—all other sins are not to be compared to sins against the Holy Ghost, and proving a traitor to your brethren."

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One of the greatest discourses that was ever preached by the Prophet was at the funeral of Elder King Follett, in April, 1844. A great multitude of people were present. In this discourse he said:

"What sort of a being was God in the beginning? Open your ears and hear, all ye ends of the earth, for I am going to prove it to you by the Bible and to tell you the designs of God in relation to the human race.

"God Himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens! That is the great secret. * * * If you were to see Him today you would see Him like a man in form, like yourselves in all the person and image, in form as a man; for Adam was created in the fashion, image and likeness of God, and received instruction from, and walked, talked and conversed with Him, as one man talks and communes with another.

"In order to understand the subject of the dead, it is necessary that we should understand the character and being of God, and how He came to be God.

"We have imagined and supposed that God was God from all eternity. I will refute that idea, and will take away the veil, so that you may see. * * God Himself, the Father of us all, dwelt on an earth the same as Jesus Himself did. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease forever.

"What did Jesus say? 'As the Father hath power in Himself, even so hath the Son power.' To do what? Why, what the Father did. The answer is obvious. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? * * Here then is eternal life, to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you, namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those enthroned in everlasting power. And I want you to know that God in the last days, while certain individuals are proclaiming His name, is not trifling with you or me.

"These are the first principles of consolation. How consoling to the mourners when they are called to part with husband, wife, father, child or

dead relatives, to know that although the earthly tabernacle is laid down and dissolved, they shall rise again to dwell in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ.

"What is it? To inherit the same power, the same glory, and the same exaltation, until you arrive at the station of a God and ascend the throne of eternal power, the same as those who have gone before.

"What did Jesus do? Why He did the things He saw His Father do when worlds came rolling into existence. His Father worked out His kingdom with fear and trembling, and Jesus had to do the same; and when He gets His kingdom He will present it to His Father, so that God may obtain kingdom upon kingdom, and it will exalt Him in glory. He will then take a higher exaltation, and the Savior will take His place, and thereby become exalted Himself. So that Jesus treads in the tracks of His Father, and inherits what God did before, and God is thus glorified and exalted in the salvation and exaltation of all His children. It is plain beyond disputation, and you thus learn some of the first principles of the gospel about which so much has been said.

"When you climb up a ladder you must begin at the bottom and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel; you must begin with the first, and go on until you learn all the principles of exaltation. But it will be a great while after you have gone through the veil before you will have learned them. It is not all to be learned in this world. It will be a great work to learn our salvation and exaltation even beyond the grave."

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This is but a small portion of the sermon, which occupied three hours and a half, during the delivery of which the audience sat, like they often did, as if spell-bound. I have listened to him when he was so full of the power of God that his face was as white and shone like that of a heavenly angel. Very little of any of the sermons delivered in those days were written.

The following is an extract from the Prophet's last sermon, preached June 16th, eleven days before his death, at the grove west of the temple. I copied it from the writings of Brother William Clayton, and it contains some important items. A heavy rain fell in the forenoon, but the congregation did not disperse until

the sermon was finished. The meeting was opened with prayer by Bishop Whitney, and the choir sang:

"Mortals awake! with angels join."

Joseph began by reading the third chapter of Revelation. He then said:

"If it rains I will preach this doctrine, for the truth shall be preached. I will preach the plurality of Gods.***I say there are Gods many and Lords many, but to us only one, and we are to be in subjection to that one.**Some say I do not interpret the scriptures as they do. They say it means the heathen gods. I have it from God Himself. I will show from the Hebrew Bible that I am correct. The first words show a plurality of Gods. An unlearned boy must give you a little Hebrew."

He analyzed the Hebrew and corrected the translation of Genesis, and then continued:

"In the very beginning the Bible shows there is a plurality of Gods beyond the power of refutation.**The word Eloheim ought to be translated in the plural all the way through [the creation]—Gods. The head of the Gods appointed one God for us; and when you take a view of the subject it sets one free to see all the beauty, holiness and perfection of the Gods.

"Jesus Christ was the Son of God, and John discovered that God, the Father of Jesus Christ, had a father also. Where was there a son without a father? And where was there a father without first being a son?**Hence, if Jesus had a Father, can we not believe that HE [i.e. God the Father] had a Father also? I despise the idea of being scared to death at such doctrine, for the Bible is full of it."

These are powerful testimonies, and Joseph's son must be indeed dark in his mind if he cannot understand them, but will still accuse Brigham Young of being the author of this [i.e. the Adam-God Doctrine].

In conclusion he [i.e. Joseph Smith's son] remarks, "Ponder it well. Are not those who teach and those who endorse Brigham Young's Adam God doctrine guilty of damnable heresies, even denying the Lord that bought them?"

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Now if he feels it his duty to proclaim against this people and deny the doctrines which his father felt authorized of God to teach as revelation from on high, I shall only regret it for his own and his father's sake. (*Plural Marriage as Taught by the Prophet Joseph Smith*, by Helen Mar Whitney, pp. 30–37)

PRESIDENT JOHN TAYLOR
<1882>

The animal and vegetable creations are governed by certain laws, and are composed of certain elements peculiar to themselves. This applies to man, to the beasts, fowls, fish and creeping things, to the insects and to all animated nature; each one possessing its own distinctive features, each requiring a specific sustenance, each having an organism and faculties governed by prescribed laws to perpetuate its own kind. So accurate is the formation of the various living creatures that an intelligent student of nature can tell by any particular bone of the skeleton of an animal to what class or order it belongs.

These principles do not change, as represented by evolutionists of the Darwinian school, but the primitive organisms of all living beings exist in the same form as when they first received their impress from their Maker. There are, indeed, some very slight exceptions, as for instance, the ass may mix with the mare and produce the mule; but there it ends, the violation of the laws of procreation receives a check, and its operations can go no further. Similar compounds may possibly be made by experimentalists in the vegetable and mineral kingdoms, but the original elements remain the same. Yet this is not the normal, but an abnormal condition with them, as with animals, birds, etc.; and if we take man, he is said to have been made in the image of God, for the simple reason that he is a son of God; and being His son, he is, of course, His offspring, an emanation from God, in whose likeness, we are told, he is made. He did not originate from a chaotic mass of matter, moving or inert, but came forth possessing, in an embryonic state, all the faculties and powers of a God. And when he shall be perfected, and have

progressed to maturity, he will be like his Father—a God; being indeed His offspring. As the horse, the ox, the sheep, and every living creature, including man, propagates its own species and perpetuates its own kind, so does God perpetuate His. (*Mediation and Atonement* 164–165)

THE CONTRIBUTOR:
J. F. GIBBS
<Nov 1884>

OUR FATHER AND GOD

THE present age is emphatically one of philosophy. Any subject, whether physics or metaphysics, whether it pertain to science or religion that cannot stand the crucial test of logical investigation—of calm and unbiased dissection is, by those most thoughtful, speedily discarded. There is, however, a large intermixture of error with scientific truths. Whenever the domain of demonstrated fact is abandoned and speculation substituted, confusion is the result. Hence Pantheism, Evolution and kindred hypotheses find many earnest advocates.

The uninspired interpretation of Bible history, and particularly that portion relating to man's creation is, to the uninspired logician, inadequate to satisfy his cold intellectual nature, and man's existence is referred to natural results of extremely remote causes. In addition to the above named class of honest and earnest skeptics, there are two other classes that oppose the advance of *true* theological science. One of them is composed of individuals whom we might aptly style philosophical mimics, inasmuch as they ape the manners of philosophers and scientists. Circumstances may have cut them loose from the moorings of religious traditions and placed them within the influence of modern skepticism, and impelled by vanity (a frequent varnish to shallow minds) they desire to be regarded as "advanced thinkers," and swallow the gilded bait of false philosophy with the avidity of hungry goslings, never stopping to reason on the principles that underlie the superficial structure.

The other, or Sectarian class, composed of religious mopes, is entrenched behind a mass of erroneous traditions so dense as to defy alike the assaults of Divine Truth or the encroachments of science. There are millions of those that possess but the rudiments of an education, who are willing dupes of others scarcely less ignorant, because the forms of worship and articles of faith are hedged about by long established superstitious veneration, so that, neither priest nor layman cares to look for greater light. "That which satisfied the spiritual cravings of the fathers is good enough for the children," is of course just as it should be, provided it is *truth*, which, however, cannot be to any individual without a positive demonstration—a patient following of all the lines of reasoning that point to an inevitable sequence.

Hence hundreds of millions of human beings cling to dead forms of faith and worship without being able to explain *why*. They have a very dim conception of the actual meaning of the phrase—"Our FATHER which art in Heaven." How familiar and affectionate it sounds, and yet how densely ignorant are the children of this world of the essence of that sentence. To the intelligent Latter-day Saint it emits a world of light and comfort. It enunciates a principle that indissolubly links the immortal past to the mortal present, and this life to the glorious and infinite future.

The Sectarian idea of God is, without doubt, largely responsible for the skepticism of the nineteenth century. Thoughtful men and women turn from the intangible nothing worshipped by the masses to the tangible universe, and take cold comfort in unceremoniously turning the bodiless and passionless god of modern so-called Christians completely out of doors. And when we take all things into consideration, is not our respect for the skeptics increased by placing them in comparison with the average "pulpit shouters" of today? Put Ingersoll by the side of Talmage, place Herbert Spencer opposite the Sectarian donation of pulpit orators in this territory and mark the contrast.

Man's existence is shrouded in mystery so dense that it defies the penetration of all human wisdom. They witness his birth and see him grow to manhood; they know that every day is a step forward

in the march of human progress until, in the full strength of physical and intellectual manhood, he manifests those principles of greatness that stamp him as an eternally progressive being. The very elements bend to his intelligent will. The chained lightning flashes his thoughts to the limits of the civilized globe, will soon light his cities and propel the machinery which is the product of his almost infinite mind.

But what an humble ending to so sublime an existence. He grows old, his body and mind usually yielding to simultaneous decay until finally the force that once sustained his ambitious life departs and he is a clod. We look on the calm, white face of the dead and ask, "can it be possible that the invisible power that gave light to the eyes, that caused them to burn with anger, sparkle with pleasure or learn with love and benevolence, that gave animation to the whole frame and impelled the brain to work out some of the mighty problems of the universe, has gone out in darkness? Was it merely a complex combination of natures forces—gaseous vapors that have returned to elemental chaos?" Our inmost natures revolt at the idea that man is the result of blind fortuitous nature. It is almost an universal belief that man has an *immortal counterpart*, an individual invisible force that will exist forever. And this is the culmination of all human philosophy on the subject, whether of the scientist, Sectarian or savage. But why should it end here? All that we see in the animate or inanimate universe is governed by inexorable law. All animated nature is but the result of reproduction of forms of life exactly similar to the parent, and that they cannot vary is proven beyond the possibility of refutation. And it would be extremely unphilosophical to assert that the embryotic form of man during its ante-natal development could draw from the fountain of immortal life the elements necessary to formulate a distinct being—an immortal counterpart of the future man. It would be a transgression of every known law of reproduction or procreation. Hence we must assign to the sprit of man the honor of a distinct and separate parentage, an embryotic development and growth from an immortal germ and spiritual matter exactly similar to the laws that produce his mortal body.

The blending of immortality with mortality must be for the purpose of working out some design of the Divine Will. The spirit could have remained in its celestial home if the body were of no future value. The spirit could not be perfect without the body—could not answer the great *object* of its existence, and therefore, this same infinite power that called it into being and provided for its occupation a tangible body, will surely at the appointed time call the atoms that formed the mortal casket from their resting place, if it be from the bowels of the earth or the depths of the restless ocean, they will surely come pure and refined, providing for the spirit a habitation perfect in form and feature, and possessing, as Jesus after His resurrection, all the organs necessary to a mortal condition. The being thus organized, possessing, as He would, all the powers of body and mind in a perfect condition, as also of infinite power and action, would advance so rapidly in comprehending the universe and its laws, that the grand achievement of mortality would pale into insignificance as stars before the beams of the morning sun.

When we take into consideration the fact that space is illimitable, and that matter, finely diffused, occupies immensity, what a glorious field of usefulness spreads out in its vastness before the being once chained to earth and permitted to contemplate that portion of the universe only, within the range of his natural vision, and capable of merely speculating on its probable origin and hopelessly ignorant of the infinite beyond! The law of gravitation—once a tangible mystery, would be as simple to His understanding as were the effects of it on earth, and being permitted by the Father, he speeds out into space and far beyond the attracting influence of organized matter, He deposits an attracting substance, or forms a nucleus capable of attracting the minute particles of ether, and the first act of organization is completed. Having, while on earth complied with the requirements of the Father in relation to Celestial Marriage, he is thus qualified to become a "Father of spirits," and his immortal wives become the mothers of spirits, thus obeying the only and eternal law of reproduction.

In the mean time the inrushing particles of ether have been accumulating around the nucleus, and by the force of friction it

becomes a mass of living fire, and from out the mass of smoke and vapor emerges a new born system of worlds, and the elements having performed their part in preparing the world for plants and animals, and those also having served the purpose of fitting it for the presence of man, he is placed upon it and with his wives repeats the history of man [just as it has been done] on this and other planets.

The Being that has organized the world; and placed upon it the germs of animate nature; is the one most entitled to furnish mortal bodies for his spiritual children. And when the great drama of life is finished and he with his children are redeemed and glorified, is he not entitled, as the head of an innumerable posterity, to be recognized as a Father and God to those that will rise up and call Him blessed? Is there anything inconsistent or unphilosophic in the doctrine that *eternal progression* will eventually exalt human beings to the godhead? The reverse would be illogical,—no other reason for man's existence can be adduced. In this way only can he be of service in increasing the glory of his Father and God to whom forever he will be a grateful and venerating son and subject.

The doctrine invests mankind with a new and increased interest, and solves the problem of his mysterious existence. It inspires us to bear in meekness the stripes of our misguided Sectarian brothers. It inspires the sincere believer in the divinity of Joseph Smith's mission, with the faith to persevere in doing the Father's will to the end, that he may gain the reward of *Endless Life* in the mansions of "our Father and God." (*The Contributor* 6: <Nov 1884> 76–78)

THE CONTRIBUTOR:
THOMAS W. BROOKBANK
<April 1887>

In order that we may perceive clearly what Moses meant when he used the word "generation" in speaking of the world's formation as recorded in the second account of creation, we will draw a parallel between the history of man and the history of the earth. Since our great progenitor, Adam, figures in many phases of life to which none of us have yet attained, the first portion of the parallel,

to make it more complete, will be founded upon facts connected with his history.

Adam now lives in an exalted state, where he is, in no manner, subject to the temptation and power of the devil.—At the close of that period during which Satan is to be loosed upon the earth for a little season, it will attain a corresponding state, for we nowhere read that further evil shall be found upon it, nor that the devil shall have any power over it.

Adam fell from the high estate in which he was once created.—The loosing of the devil upon the earth for a "little season" completes the parallel here. The earth, too, shall fall.

Before Adam fell he was a resurrected man, that is, his physical body had been disorganized, and then reorganized.—The Apostle Peter tells us plainly that this earth is to be dissolved, after which a new world is to be organized: It will be resurrected as Adam was.

Between the time of Adam's resurrection and his fall afterwards, he must have enjoyed a season of rest and peace.—The Millennium which is to give the earth a rest for a thousand years, is the corresponding state in the world's history. (*Contributor* 8: <April 1887> 218)

APOSTLE ABRAHAM H. CANNON: PRESIDENT GEORGE Q. CANNON

<10 Mar 1888>

He [i.e. Father George Q. Cannon] asked me what I understood concerning Mary conceiving the Savior; and as I found no answer, he asked what was to prevent Father Adam from visiting and overshadowing the mother of Jesus. "Then" said I, "he must have been a resurrected Being." "Yes," said he, "and though Christ is said to have been the first fruits of them that slept, yet the Savior said he did nothing but what He had seen his father do, for He had power to lay down His Life and take it up again. Adam, though made of dust, was made, as Pres. Young said, of the dust of another planet than this. I was very much instructed by the conversation and this days services. (Abraham H. Cannon journal Vol. 10: <10 March 1888> 178–179)

DESERET WEEKLY NEWS:
JOSEPH E. TAYLOR
<2 June 1888>

"The following lecture, prepared and written by Joseph E. Taylor, was read in the Logan Temple, June 2nd, 1888"

It has been remarked, and truly too, that after the fall we were temporally and spiritually dead, and must for ever have remained in that condition but for the atonement wrought out by our elder brother; which atonement made possible, or, in other words, brought to pass, the resurrection from the dead. For as in Adam all died, even so in Christ all were made alive.

Our father Adam realized this when he prophesied concerning the families of the earth, saying, "In this life I shall have joy, and in the flesh I shall see God" (*Pearl of Great Price*, page 10); while Eve rejoiced over the prospect of redemption and the eternal life promised them for their posterity. This could not have been realized but for the fall, by which the evil and the good were made manifest, and their children were left free from that time to choose for themselves.

Assuming, then at the outset, the doctrine of the resurrection to be an established fact, we will launch at once upon the broad ocean that lies before us, and in our researches into some of its details, will go no farther than the light of revelation will justify. . . . .

It is also undoubtedly wisdom in the Almighty to hide from us the glories of a resurrected state; for such knowledge would unquestionably have a tendency to make us dissatisfied with our present condition, there being no genuine joy upon this earth; neither can there be separate from anticipations of a glorious future—not merely in spirit life in the paradise of God, but more especially after the resurrection from the dead. Paul sensed this when he exclaimed, "If in this life only we have hope, we are of all men most miserable."

The vision which the prophet Joseph had of the glories of the three kingdoms makes very plain Paul's statement that "There is one glory of the sun, and another glory of the moon, and another glory of the stars;" and that the glory of the stars is as varied as the

stars themselves vary in brightness. Joseph's description is more minute than Paul's; and it would seem that he had at this and other times a more extended view than Paul. He remarked at one time that "Paul said he knew a man who was caught up to the *third* heaven." "But," said he, "I know a man who was caught up to the *seventh* heaven." That man I have always believed to be Joseph himself, for the reason that no man living could supersede him.

Therefore, if it was not himself who was thus caught up, it must have been one of the ancients with whom he had conversed. Seeing that Joseph held the keys of the last dispensation, his privileges were certainly equal to those who had heretofore held similar authority and power. This being the dispensation when everything is to be revealed, who so likely as the head of the dispensation to become possessed of this knowledge, seeing that he is made the channel of communication to us?

We may, therefore, fully rely upon what he saw in vision on various occasions in regard to the future, and we presume to say that these visions were often before him when in after times he spake upon the subject of the future. His words may consequently be accepted as unquestionable authority.

There are different periods spoken of when a resurrection from the dead should take place; and although very little is said concerning the resurrection of any other since our Savior's ascension (this being the commencement of the first resurrection), yet any subsequent resurrection would simply prove that the *first* resurrection was continued after His ascension. We will speak further upon this as we proceed, for we wish now to consider the death of our great progenitor.

It is recorded in the 5th chapter of Genesis that Adam died at the advanced age of 930 years. "But it is often asked, "Did Adam lie in the grave until he was redeemed therefrom through the death and resurrection of the Only Begotten?" I will ask a question in reply: "Did Jesus have power to lay down His life and take it up again?" He so declared. (John 10:18) It might be well at this point to enquire who was the Savior of the world; and what relation did He bear to our father Adam? For the veil of the mysterious past has

been lifted just a little to enable us to see within. I will first quote from a discourse preached by President B. Young, in Salt Lake City, April 9th, 1852, (see *Journal of Discourses* Vol. 1, page 50.):

"The question has been often asked who it was that begot the Son of the Virgin Mary? I will tell you how it is. Our Father in heaven begat all the spirits that ever were or ever will be upon this earth, and they were born spirits in the eternal world. Then the Lord by His power and wisdom organized the mortal tabernacle of man. We were made first spiritual and afterwards temporal. Now hear it, Oh! ye inhabitants of the earth, Jew and Gentile, Saints and sinner. When our Father Adam came into the Garden of Eden he came into it with a celestial body, and brought Eve, *one* of his wives, with him. He helped to make and organize this earth. He is Michael, [the Archangel,] the ancient of days, and about whom holy men have written and spoken. *He is our Father and our God, and the only God with whom we have to do*."

"Every man upon the earth, whether professing or nonprofessing christian, must hear it and will know it sooner or later. They came here, organized the raw material, and arranged in their order the herbs of the field, the trees also. The seed was brought from another sphere, and planted in this earth. The thistle, the thorn, the briar, and the obnoxious weed did not appear until after the earth was cursed.

"When Adam and Eve had eaten of the forbidden fruit their bodies became mortal from its effects; and therefore their offspring were mortal. When the Virgin Mary conceived the child Jesus, the Father had begotten Him in His own likeness. He was not begotten by the Holy Ghost. And who is the Father? He is the first of the human family. When he [i.e. Jesus] took a tabernacle it was begotten by His Father in heaven, after the same manner as the tabernacles of Cain, Abel, and the rest of the sons and daughters of Adam and Eve. From the fruits of the earth the first earthly tabernacles were originated by the Father, and so on in succession.

"I could say much more about this, but were I to tell you the whole truth, blasphemy would be nothing compared to it in the estimation of the superstitious and over-righteous of mankind. However, I have told you the truth so far as I have gone.

"It is true that the earth was organized by three distinct characters, viz.: Eloheim, Jehovah and Michael. These three formed a quorum as in all heavenly bodies, and in organizing elements perfectly represented in the Deity, as Father, Son and Holy Ghost. Jesus our elder brother was

begotten in the flesh by the same character as was in the Garden of Eden, and who is our Father in heaven. Let all who may hear these doctrines pause before they make light of them or treat them with indifference; for they will prove their salvation or damnation."

We will now quote some of the sayings of Joseph Smith upon this point, as uttered by him in Nauvoo, April 7th, 1844:

"It is the first principle of the Gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was made a man like us. Yea, that God Himself, the Father of us all, dwelt on our earth the same as Jesus Christ did. I will show it from the Bible. I wish I were in a suitable place to tell it, and that I had the trump of an archangel, so that I could relate the story in such a manner that persecution would cease forever. What did Jesus say? Mark it, Elder Rigdon, the Scriptures inform us that Jesus said, 'As the Father hath power in himself, so hath the Son power.' To do what? Why, what the Father did. The answer is obvious, in a manner, to lay down His body and take it up again. 'Jesus, what are you going to do?' 'To lay down My life and take it up again.' Do you believe it? If you do not believe it, you do not believe the Bible. The Scriptures tell it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it. What did Jesus do? Why, I do the things I saw My Father do when worlds came rolling into existence. My Father worked out His Kingdom with fear and trembling; and I must do the same; and when I get My Kingdom I shall present it to My Father, so that He may obtain Kingdom upon Kingdom and it will exalt Him in glory. He will then take a higher exaltation and I will take His place, and thereby become exalted Myself; so that Jesus treads in the track of His Father and inherits what God did before.'"

I think these two quotations from such a reliable authority fully solve the question as to the relationship existing between Father Adam and the Savior of the world, and prove beyond question the power that Adam possessed in regard to taking his body again after laying it down—which power he never could have attained unless he had received first a resurrection from the grave to a condition of immortality. We further say that this power was not forfeited when as a celestial being he voluntarily partook of the forbidden fruit, and

thereby rendered his body mortal in order that he might become the father of mortal tabernacles, as he was already the father of immortal spirits—thus giving opportunity to the offspring of his own begetting to pass through the ordeals necessary to prepare them for a resurrection from the dead, [to] a celestial glory.

All that Father Adam did upon this earth, from the time that he took up his abode in the Garden of Eden, was done for his posterity's sake, and the success of his former mission as the savior of a world, and afterwards, or now, as the father of a world, only added to the glory which he already possessed. If, as the savior of a world, he had the power to lay down his life and take it up again, therefore, as the father of a world which is altogether an advanced condition, we necessarily conclude that the grave was powerless to hold him after that mission was completed. All those who have now for the first time taken upon themselves mortality, must wait for their resurrection through Him who alone possesses the power to bring it to pass. (*The Deseret Weekly* Vol 38: <29 Dec 1888> 19–21)

DESERET WEEKLY NEWS:
MILLENNIAL STAR:
PRESIDENT GEORGE Q. CANNON
<7 April 1889>

I WILL read a portion of the third chapter of John's first epistle:

> Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.
>
> Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when he shall appear, we shall be like him; for we shall see him as he is.
>
> And every man that hath this hope in him purifieth himself, even as he is pure. . . . . .

Who is there that loves eternal truth, that loves God, that desires eternal salvation in the kingdom of God, who would not give everything that he possesses on the earth . . . in order to have the blessings that God has so bountifully bestowed upon His people? Men have

died for less truth than we have. Men have made immense sacrifices for principles not so valuable, not so heavenly, not so Godlike, as those which we have in such profusion. . . . . We assemble together in order that we may be instructed . . . that we may arrive at a better understanding of our relationship to our Father, and the obligations that we are under to Him, that we may know how we can best discharge those obligations in a manner that will be acceptable in His sight. . . . . He asks us to give unto Him our hearts. He asks us not to worship these earthly things [i.e. the things of this world]. He says to us, "Seek first the kingdom of God and its righteousness, and all other things shall be added unto you." He says, "I want your hearts, I want your affections; I want your devotions; I want you to obey Me." These are the requests which our great Creator and beneficent Father makes to us. The great question before us to day is, will we do this? Will we give unto the Lord, who has been so wonderfully kind to us, that which belongs to Him—the obedience which a child owes to his earthly father, and much more to his Eternal Father, his Creator, the Author of his being, the fountain of his blessings, the source of his strength and of his life?

Brethren and sisters, in view of all that God has done for us, how our hearts should swell with thanksgiving and praise! . . . . . In the words of the Apostle John, "It doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." God designs to make us like Him. It is for this purpose that He sent us here. It is for this purpose that we have been chosen out of the world, and that the Gospel has been revealed. God wants His children to be like Himself, and in saying this I do not mean in a spiritualized sense alone. There are many people who imagine that we are the children of God because He is our Creator. But we differ from all other people in this respect. We believe that we are the literal descendants of our Eternal Father; that we are the offspring of Deity; that those aspirations which man has, and which cause him to perform the mighty works that we see on every hand as we travel throughout the earth, are inherited from our Eternal Father. They come to us by descent, or, to use another phrase, they are hereditary. The doctrine of heredity is manifested

in the works of man. We descend from this great Father who formed the earth, and who governs this universe. Therefore, it is natural that man, being His offspring, should have these glorious aspirations which prompt him to attempt these wonderful works and to succeed in carrying them out.

This is the belief of the Latter-day Saints; and, having this belief, we should have with it a corresponding desire that, when we shall see our Father, we shall be like Him. If we have this hope within us, we will seek to purify ourselves, even as He is pure, that we may be counted worthy to come into His presence.

I remember listening a short time ago to a discourse delivered by Elder Penrose from this stand, in which he alluded to the doctrine that some taught concerning every people having a God to suit themselves. I believe it has been remarked by a noted infidel—but it is an old idea—that every people form in their own minds an idea of the kind of God they want to worship. . . . . This is the great distinction between us and other peoples. We believe in a God of revelation. We believe in a God who communicates His mind and will to His children. And if we seek for it we believe that He will reveal Himself more and more unto us, and in greater and greater fulness, until we shall comprehend Him as well as it is possible for mortal man to comprehend God. We do not worship a Being that we have created in our imaginations; we worship a Being who has revealed Himself to us—a Being who has communicated to us His character and His attributes, and revealed unto us the greatness of His Godlike character. It was necessary in the very outset of this work that there should be a revelation of this character. Up to that time, men for generations had been ignorant of the character of God. It was believed, as many now believe, that He was a Being diffused through space—a spiritual being, without an entity or without a tabernacle. But the first revelation that was given in our day, in answer to the prayer of the boy, Joseph Smith, Jun., and seemingly the most necessary one that could be given to lay the foundation of faith in the human mind, was the appearance of God the Father, and His Son Jesus Christ.

I have heard that there are some among us who contend that Jesus is the Father, and that there is but one Father, [thus] misrepresenting

and misinterpreting the words of divine revelation contained in the Bible, the Book of Mormon and the Book of Doctrine and Covenants. This is a fallacy and a false doctrine. There were two personages [that] appeared unto Joseph Smith, Jun.—God the Father, and His Son Jesus Christ. Whatever errors had existed, whatever doubts had prevailed up to that time concerning the being of God were swept away, never to return, from the minds of those who believed in that revelation at that time. God was then understood to be the Being who walked in the Garden of Eden and spoke with a voice; whose finger was seen by the brother of Jared, and whom the prophets declared to be the Being that He is. This testimony came with power on this occasion. Therefore, we are not in the position that infidels assert that other peoples are. The infidel asserts that they who worship any being as supreme worship a being of their own creation. We do not do this; for, as I have said, in the very outset of this work the Father and the Son were revealed in ineffable glory, and they were seen by mortal man, and his testimony stands on record today, corroborated and sustained by the testimony of others **WHO HAVE SINCE** *seen the Lord Jesus Christ*, and who are ***living witnesses*** that He lives, and that He is indeed the Son of God, and one of the two personages that form the Godhead. In this respect, as I have said, we differ from other creeds and peoples, and our faith has a firm foundation. It furnished unto those who believed a foundation for their faith, and they exercised that faith until it developed into knowledge. Among the Latter-day Saints there is a knowledge concerning the personage of God. We have some conception of Him. We know that He is a Being of tabernacle. A remark suggests itself to my mind which I heard a few days ago from one of our Apostles—Brother Lorenzo Snow. It is as follows:

As man now is, God once was;
As God now is, man may be.

It is very comprehensive. And we descend from this Father. We are His offspring. We possess His attributes. It is true they are not developed, but we possess them; and He desires to lead us forward until we shall be like Him. This is the object of the Gospel.

Men talk about evolution. This is the true evolution—being such as we are and developing and advancing and progressing in that upward and onward career until we shall become like Him, in truth; until we shall possess the powers that He possesses and exercise the dominion that He now exercises. This is the promise that is held out to us. It is an incentive to faithfulness on our part.... . There have been thousands who have made all kinds of sacrifices . . . but who shall compare this with the great glory that God has in store for us? Who shall compare it with the kingdoms that God has promised unto us? He has promised us that we shall sit upon thrones, that we shall have crowns, and that we shall have a posterity as numerous as the stars in heaven, as countless as the sand upon the sea shore; for said He, "I seal upon you the blessings of kingdoms, of thrones, of principalities, of powers, and of dominions. I seal upon you the blessings of Abraham, of Isaac, and of Jacob. I seal upon you the promise that you shall come forth in the morning of the first resurrection clothed with glory, immortality, and eternal lives." These are the promises that are made to the Latter-day Saints.....

Our opponents endeavor to destroy our faith by ridiculing it. They think that our doctrines are very strange. But are they any more strange than things which are believed in by the Christian world? What is the faith of the Christian world concerning the God whom they worship? They worship, and worship truly, Jesus Christ as their God. Who was Jesus Christ? Why, He is called the babe of Bethlehem. He was once a babe then? Yes; He was born of the Virgin Mary. There is a large class of Christians who adore and pray to the Virgin Mary, in order that she may intercede with her Divine Son in their behalf. They render her vows and adoration; they implore her intercession, and ask her to mediate for them with her Divine Son. Who is this Divine Son? Jesus Christ. Was He, the Son of God, born of a woman? Yes. Well, then, if one God was born of a woman, why not other Gods be born of women? Is He the exception to the entire race? Is He the only Being, born of a woman, that can attain to the Godhead? That is not logical. It is not reasonable to suppose this.

Now, we are told that there is no such thing as pre-existence; that our spirits came into existence just as we were born into the

earth, or a few minutes before; that this eternal spirit that we possess never had a beginning until a few minutes before our birth. This is the doctrine that is believed by the Christian world, and the idea of pre-existence is ridiculed. Yet it is ridiculed in face of the great and incontrovertible fact that Jesus, who was the Son of God, who was God himself, was born of a woman. When Jesus said, "I am that I am;" when He appeared unto the brother of Jared; when He appeared unto Moses, He was doubtless then at the full stature of a man. Yet He was born of a woman. I do not wonder at Paul saying, "Great is the mystery of Godliness." God manifested in the flesh! It is a mystery to human beings, for they do not comprehend these things. But if Jesus, who was at one time at the full stature of a man, was compressed that He could enter the world as an infant, is it unreasonable to say that the rest of mankind could be born in that way? I think not. It appears to me that if Jesus could be born in that way, we could be; that our spirits could be compressed, although we might be six feet six inches in height, or weigh 300 pounds, so as to be born as a little infant. It is a strange thing to state; but because we do not understand all things, shall we reject truths, or shall we wait until a full revelation comes to us? I am reminded of a circumstance which illustrates this to some extent. On one occasion Jesus went into the country of the Gadarenes. While there He was met by a lunatic, who worshipped Him and said unto Him, "What have I to do with thee, Jesus, thou Son of the Most High God? I adjure thee by God that thou torment me not." Jesus undertook to cast the devil out of the man. He was a violent devil. He could not be bound with chains nor with fetters, so powerful was he. When Jesus asked him his name, he said, "My name is Legion, for we are many!" Jesus was about to cast the devils out, when they besought Him that they might enter into a large herd of swine that was close by. Jesus gave this permission, and the devils entered the swine, and the whole herd ran violently down a steep place into the sea, and were drowned. Just think of it! A human being possessed of a legion of devils! What are these spirits? According to that which has been revealed to us, they were in form like unto us. But at the great controversy which took place in heaven, they espoused the plan of Lucifer, the Son of the

Morning—a mighty angel in the presence of God. They took sides with him against the Father, and against the Son, Jesus Christ. As a punishment for that they lost their first estate. They were not permitted to take tabernacles. They were cast out of heaven—one third, we are told, of the whole hosts of heaven—and they became angels of the devil; and from that day until the present they have been wandering about in the earth, tempting the children of men, seeking to lead them astray, infusing into their hearts rebellion and disobedience against God, adultery, dishonesty, and vice of every kind, and endeavoring, as the agents of Satan, to bring the rest of the family of God into the same dreadful condition which they now occupy. Some of these spirits, it seems, took possession of this man. Therefore, if it be argued that it is impossible for a spirit to occupy so small a space as an infant tabernacle, we have here an illustration of the power of spiritual element to compress itself or to be compressed, in a wonderful degree.

We did exist before we came here. Probably there is scarcely a man or a woman that has not had sometimes revived in their memory a dim recollection of something that has taken place before they came here, as though it had happened like a dream, in some other place or some other world. I have heard many men and women, after they heard the Gospel, say, "Why, it seems to me as though I had always known that. These principles were perfectly familiar to me, like something I had heard and been familiar with long before, but I had forgotten them."

There is no doubt in my mind that we were familiar with the principles of the Gospel; and though they had faded from our memories, yet when we heard them again the recollection was revived. I believe that when we see our Father in heaven we shall know him; and the recollection that we were once with Him, and that He was our Father, will come back to us, and we will kiss each other. We will know our Mother, also. We will know those who have begotten us in the spirit world just as much as we will know each other after we pass from this state of existence into another sphere. President Woodruff said yesterday that we would know our infants; that our dead would be in the form in which they were laid

down. Yes, we shall know each other. The husband who has parted with his wife or wives will know them again. And so with the wives who have buried their husbands. The parents who have buried children will know them. The children who have buried parents will recognize them. They will be in the old form. They will see them purified, cleansed, immortalized and exalted, it is true; but the recognition will be perfect.

I was a boy when my people gathered with the Saints of God. I was very curious to know the Prophet Joseph Smith, having heard a great deal about him. I happened to be in a large crowd of people where the Prophet was, and I selected him out of that large body of people. There were no means of recognition that I know of which would suggest him to me as the Prophet; but I recognized him as though I had always known him. I am satisfied that I had known him and been familiar with him. There are instances which all of us doubtless have known, which have proved to us that there has been a spiritual acquaintance existing between us. We frequently say, "How familiar that person's face is to me." In this way kindred spirits are brought together. We are drawn together by this knowledge and this acquaintanceship, which, I have no doubt, was formed anterior to our birth in this state of existence.

So, I believe, it will be hereafter. Memory will be quickened to a wonderful extent. Every deed that we have done will be brought to our recollection. Every acquaintance made will be remembered. There will be no scenes or incidents in our lives that will be forgotten by us in the world to come. You have heard of men who have been drowning or have fallen from a great height, describe that in about a second or two every event of their lives passed before them like a panorama, with the rapidity of lightning. This shows what power there is latent in the human mind, which, when quickened by the power of God, will make men and women recall not only that which pertains to this life, but our memories will stretch back to the life we had before we came here, with the associations we had with our Father and God and with those bright spirits that stand around His throne, and with the righteous and holy ones.

It has been often said that we were ordained before we came here. There is not a doubt of this in my mind. Abraham described

this in a most beautiful manner, how he saw certain ones, and the Lord told him who these were; that he (Abraham) was one of them; that he had been chosen to perform a great and mighty work. So it is with all those who have been chosen. (*Millennial Star* 51: <8 July 1889> 417–420 <15 July 1889> 433–436, <22 July 1889> 449–451; See also *Deseret Weekly News* Vol 38: <25 May 1889> 675–676)

THE CONTRIBUTOR:
B. H. ROBERTS
<May 1889>

The Prophet Joseph Smith is credited with having said that our planet was made up of the fragments of a planet which previously existed; some mighty convulsions disrupted that creation and made it desolate. Both its animal and vegetable life forms were destroyed. And when those convulsions ceased, and the rent earth was again consolidated, and it became desirable to replenish it, the work was begun by making a mist to rise that it might descend in gentle rain upon the barren earth, that it might again be fruitful. Then came one of the sons of God* to the earth—Adam. A garden was planted in Eden and the man placed in it, and there the Lord brought to him every beast of the field and every fowl of the air, and Adam gave names to them all. Afterwards was brought to Adam his wife, whom, since she was derived from man, he named woman; and she became his help-mate, his companion and the mother of his children. In this nothing is hinted at about man being made from the dust, and woman manufactured from a rib, a story which has been a cause of much perplexity to religious people, and a source of much impious merriment to reckless unbelievers. We are informed that the Lord God made every plant of the field before it was in the earth,

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B. H. ROBERTS:—"*Lest any one should doubt that Adam was one of the sons of God, I call attention to the verse of Luke, iii chapter; where, in tracing the genealogy of Jesus back to Adam, and coming to Cainan it goes on to say that "he (Cainan) was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God."

and every herb before it grew on our planet. As vegetation was created or made to grow upon some older earth, and the seeds thereof or the plants themselves were brought to our earth and made to grow, so likewise man and his help-meet were brought from some older world to our own, to people it with their children. And though it is said that the "Lord God formed man of the dust of the ground"—it by no means follows that he was "formed" as one might form a brick, or from the dust of this earth. We are all "formed" of the dust of the ground, though instead of being molded as a brick we are brought forth by the natural laws of procreation; so also was Adam and his wife in some older world. And as for the story of the rib, under it I believe the mystery of procreation is hidden. (*The Contributor* 10: <May 1889> 265–266)

APOSTLE ABRAHAM H. CANNON: PRESIDENT GEORGE Q. CANNON

<Sunday 23 Jun 1889>

Very hot day.—I spent the forenoon in conversing on the Gospel principles and reading. Father [i.e. George Q. Cannon] proved to my entire satisfaction this morning by passages from the Book of Mormon and Doctrine and Covenants that <u>all</u> men, even the sons of perdition, will be resurrected and stand before God to be judged. He believes that Jesus Christ is Jehovah, and that Adam is His Father and our God; that under certain unknown conditions the benefits of the Savior's atonement extend to our entire solar system. Jesus, in speaking of Himself as the very eternal Father speaks as one of the Godhead, etc. Many obscure points of doctrine were made plain to me by the conversation of this morning. (Abraham H. Cannon journal Vol. 11: <Sunday 23 June 1889> 39, Special Collections, BYU Library, Provo, Utah)

SACRED HYMNS AND SPIRITUAL SONGS
FOR THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS
20TH EDITION, 1891:
A SONG COMPOSED BY
C. J. THOMAS
<1891>

"MICHAEL"

1. Sons of Michael, he approaches!
Rise; th'Eter-nal Fa-ther greet;
Bow, ye thousands, low be-fore him;
Min-is-ter be-fore his feet;
Hail Hail the Patriarch's glad reign,
Hail Hail the Pa-tri-arch's glad reign,
Spreading o-ver sea and main!

2. Sons of Michael, 'tis his chariot
Rolls its burning wheels a-long!
Rise a-loft your voices million
In a tor-rent power of song:
Hail Hail our head with music soft!
Hail Hail our head with mus-ic soft!
Raise sweet me-lo-dies a-loft!

3. Mo-ther of our gen-er-a-tions!
Glorious by great Michael's side;
Take thy children's a-dor-a-tion;
End-less with thy Lord pre-side;
Lo, Lo, to greet thee now ad-vance,
Lo, Lo, to greet thee now ad-vance
Thousands in the glor-ious dance!

4. Raise a cho-rus, sons of Mi-chael,
Like old O-cean's roar-ing swell,
Till the might-y ac-cla-ma-tion
Through re-bound-ing space doth tell

That, that the An-cient One doth reign,
That, that the An-cient One doth reign,
In his Par-a-dise a-gain!

(*Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter-day Saints*, 20th Edition, 1891, p. 375–376)

CHARLES LOWELL WALKER:
PRESIDENT WILFORD WOODRUFF
PRESIDENT GEORGE Q. CANNON
<11 Jun 1892>

St. George — Attended the High Council at which Pres. Woodruff presided. G. Q. Cannon was present also and a large body of the leading men of this Stake. Br Edward Bunker Sen. and others of Bunkerville, Nevada, had been advancing false doctrine. One item was, that he, Bunker, thought it was right to worship the intelligence that was in God the Eternal Father and not God, who made all things by the power of his Word. And another was that Adam was made of the dust of the earth contained in the Garden of Eden. He had also advanced some erroneous ideas concerning the resurrection. Pres Woodruff and Cannon showed in a very plain manner that it was right to Worship the true, and the Living God, and Him only, and not the intelligence that dwelt in Him; that His Son Jesus Christ, or Jehova[h], never taught such doctrine, but always to worship my Father which is in Heaven, and to always pray to the Father in the name of his Son Jesus Christ. Showed that Adam was an immortal being when he came to this earth and was made the same as all other men and Gods are made; and that the seed of man was of the dust of the earth, and that the continuation of the seeds in a glorified state was Eternal Lives. And after this Mortal tabernacle had crumbled to dust in the grave, that God would, in the time of the resurrection by his Matchless Power, bring [it] together again in the form of a glorified and an immortal [body, as a reward] to the Righteous to dwell with Him forever. Also that those that were not righteous would also be resurrected, but not with a glorified body.

Said it was not wisdom for the elders to contend about such matters and things they did not understand. And not to teach such things to the children in the Sunday Schools; they could not comprehend them. Pres Woodruff spoke of the false doctrine taught by Amasa Lyman some years ago, viz, that the Atoning blood of Jesus Christ was of no more efficacy than the blood of any other man or that of a Bullock &c. Such false ideas had led him to apostasy and finally out of the Church. Also of the false teachings of the late Orson Pratt, one of the Twelve, arguing that every particle of matter which composed the elements had all the attributes of the Deity in it, and that they, i.e., the particles of Matter, by some unaccountable way united together and became God. Pres Woodruff told of Orson's unyielding stubbornness, and of upbraiding the Twelve for not being manly, for not declaring their views the way he looked at it, and branding them as cowards &c &c. Spoke of the firmness of Pres Young in correcting Orson Pratt and setting him aright; Of Orson wishing to resign his position in the Quorum; of Pres. Young saying "No you won't Orson, I'll rub your ears until I get you right;" and had it not been for [the] firmness of Pres Young in maintaining the right, and assiduously laboring and showing him his gross errors, Orson would have been out of the Church. Showed the folly of some men because they cannot look up and prove by the Bible the glorious Revelations that God has given [and for this reason] they receive them doubtfully. Showed that God had, and would yet, reveal many [great and] glorious things [pertaining to the Kingdom of God] that men could not prove, and Search out of the old Bible. Pres Cannon said that it was not necessary that we should [teach] or endorse the doctrine that some men taught that Adam was the Father of Jesus Christ. Counsel was given for the Elders to teach that which they knew, not that which they did not. The Meeting was in session over three hours, and much good counsel was given to the elders present on these things by Pres Woodruff and Cannon. To me it was a feast for I had been pondering over some of these things of late. (*Diary of Charles Lowell Walker* Vol. 2: <11 June 1892> 740–741)

St. George Stake High Council Minutes:
President Wilford Woodruff
President George Q. Cannon
<11 June 1892>

Saturday, 11 June, 189[2]
High Council met in Tabernacle 10 A.M.
President David D. McArthur presiding.
Prayer Coun. G. F. Whitehead
Roll Call. Presidency and 10 members present.
Presidents W. Woodruff and George Q. Cannon visiting.
Prest. Daniel D. McArthur stated the business of the Council.
Presented the case of Father Bunker. — not to try him, but to settle the differences on Doctrinal points.

Thought he would listen to the brethren from Bunker[ville] and try and correct them as far as possible.

About a month ago, Bp. Edward Bunker preferred a charge against his 1st Councilor Myron Abbott and in this charge stated he could not sustain him longer as his counselor, and wishing the Presidency to send some person down to hear the case. At that time the Stake Presidency presented the case to the High Council, and the Council concluded that this case grew out of the former case of difficulty in opinion on doctrinal points and could not be settled until that was settled.

Council proceeded to fill up.
Place of Coun. Miles filled by Bp. Thos. Judd
Place of Coun. Lytle filled by A. R. Whitehead

Arthur Winter, Clerk of First Presidency then read paper in relation to Father Bunker's views on doctrinal points (see minutes of 15 May 1891) . . . . . .

President George Q. Cannon then asked questions of Father Bunker. . . . . .

Prest Cannon quoted, "I am the beginning and the end," Jesus speaks for the Godhead, the personages who compose the Godhead, and that must be kept in mind all the time, — [Christ is] not speaking for himself, but for his Father. It is overlooking this that

leads to confusion. — men thinking that Jesus speaks for himself. Did the father of Jesus have a father. — thought he had—the same as Abraham and Jacob, as Gods, had fathers. He read the written views of Father Bunker, item by item, asking Father Bunker questions upon them.

Prest Wilford Woodruff said Adam stood ahead of this world and Jesus was born long after. Now this is the key to the whole matter.

Prest. Cannon said Father Bunker labors to show that the God of this earth is the Savior; we all believe this but he wanted to know if he is the only God; the God that we worship. We worship the Father in the name of Jesus. If Jesus is the object of our worship, who was left in charge when He was tabernacled in the flesh. It was the Father. Father Bunker believed that Adam was a spirit before he came here or in other words that there was a separate creation when he came here. Asked Father Bunker to explain the process by which man was formed.

Father Bunker said he would answer that question by asking one: If Bro. Cannon could answer that question how Jesus turned water into wine he would answer his question.

Prest. Cannon said we are of the earth. Dust we are and to dust we return. It was not a separate creation. But Adam was created like we are. If our Father in Heaven had a father [*TPJS* 370, 373; *HC* 473–479] then the Father was created [just the same] as Jesus was created, [just] as we were created as Jesus was. Jesus was created through a woman by a God on this earth [just] as we [were] created, [through procreation]. When Jesus comes upon the earth he will come with a body born of a woman. Thought Adam was created as we are created. Said Father Bunker holds different views and Bro Orson Pratt also held different views from this and as a consequence he nearly went out of the Church for it. And he once heard him say, that whenever he contended with Prest. Young, his mind was darkened, and he said he was going to stop. Testified in the name of Jesus Christ that Adam was born just as we are born. The Lecture at the Veil is true.

Procreation is the gift of Eternal Lives, and if we are faithful we shall create worlds and people them just as Adam has done. . . . . .

Prest. Cannon again referred to Father Bunker's statements and said that when this earth was created Jesus was a spirit. . . . . .

Prest Cannon read from Doctrine and Cov. Section 124 verse 41—[i.e.: "For I deign to reveal unto my church things which have been kept hid from before the foundation of the world, things that pertain to the dispensation of the fulness of times."]

Prest Woodruff read from Doctrine and Covenants Section 121 [i.e.: "God shall give unto you knowledge by his Holy Spirit, yea, by the unspeakable gift of the Holy Ghost, that has not been revealed since the world was until now; Which our forefathers have awaited with anxious expectation to be revealed in the last times, which their minds were pointed to by the angels, as held in reserve for the fulness of their glory; A time to come in the which nothing shall be withheld whether there be one God or many gods, they shall be manifest. All thrones and dominions principalities and powers, shall be revealed and set forth upon all who have endured valiantly for the gospel of Jesus Christ . . . . in the days of the dispensation of the fulness of times—According to that which was ordained in the midst of the Council of the Eternal God of all other gods before this world was, that should be reserved unto the finishing and the end thereof, when every man shall enter into his eternal presence and into his immortal rest. (D&C 121:26–32) President Woodruff then said:] "Now when that time comes Father Bunker and I will know all about these things."

Prest. Cannon said he did not fully understand the Law of Adoption, but that it was a correct principle. . . . . (St. George Stake High Council Minutes, CHD, SLC, Utah)

THE JUVENILE INSTRUCTOR:
PRESIDENT GEORGE Q. CANNON
<1 Dec 1892>

* * * * * *

Indeed, the first revelation that the Lord gave of Himself in our day removed from the minds of those who believed a great amount of uncertainty and doubt. I speak now in relation to the appearance

of the Father and the Son to the Prophet Joseph in his boyhood. A large amount of false notions had taken possession of men's minds concerning the character of Deity. The account given in the Bible concerning our Creator was not accepted only in a spiritual sense. The account given by Moses is that "God created man in his own image, in the image of God created he him; male and female created he them." But though this was written so plainly, very few believed that man was the physical representation of God. Neither were the words of the apostle believed where he speaks concerning Jesus being the express image of His Father's person. But the vision of the Father and the Son which Joseph beheld, removed all doubt upon this question from his mind and from the minds of all who believed his testimony. . . . . .

People are taught that they are not mere animals—to live as animals, eating drinking and satisfying their earthly appetites, spending their time over the material wants of their physical natures, but that they are on the earth for a higher purpose. That purpose is revealed with some degree of clearness. It is revealed as far as we are capable of understanding it. This state in which we live is a state of probation. In this state of probation opportunities are given to us to prepare ourselves for the next world and for the changes that will take place through death. This knowledge brings a man nearer to his Creator. However lowly he may be, he feels that there is a bond that exists between the Being whom he worships and himself; that the most tender relationship exists; that when he bows down before the Lord he approaches his own Father, from whom he is lineally descended, and that through occupying a lowly station here, he will hereafter, if faithful to the commands of his Father, be permitted to dwell with Him in His glory. . . . . .

It cannot be a question with any person of faith in our Church ***as to the origin of man***. We did not have monkeys for ancestors, nor any inferior order of beings. We have not grown up to our present position as human beings, through various stages of development, from a very low order of creation. ***We descended from God***. **MAN WAS CREATED IN HIS IMAGE.** ***He is our Father***. We have not ascended to reach our present position; but many of the human family have

fallen from their high estate into dreadful degradation. (*The Juvenile Instructor* Vol 27: <1 Dec 1892> 717–720)

DESERET WEEKLY NEWS: PRESIDENT GEORGE Q. CANNON
<24 Sept 1893>

A man may not be very learned; he may not know much about the sciences of the world; he may not be able to comprehend many principles that are taught, but when the vital principles of truth connected with man's salvation are set forth in his hearing, he is able to discern truth from error and to grasp the truth and testify to it. This makes him a power. And when thousands are united who are in possession of this gift, it makes a mighty power in the earth. . . . . .

Referring again to Chicago, there is an extraordinary spectacle being witnessed there in the convocation of this parliament of religions, as it is called. I suppose all of you who read the papers know more or less concerning this. . . . . .

There are some things that are going to puzzle this parliament after a while, as I view it—that is, the orthodox Christian part of it. I consider we are Christians, though we are not recognized always as orthodox. But the orthodox Christians in their teachings have conveyed the idea that the Savior came and taught truths which had never been heard of before in the world. One speaker in his address said that there have been some truths that had not been revealed until Jesus came, and that there had been a great many things, for instance in the Old Testament, that were suited to a barbarous age, and that the men who practiced them had not much knowledge of God. He alluded to the sacrifices [which were] under and previous to the law of Moses, and thought how improper they were; only suited to a barbarous people and age. But the inhabitants of the earth had emerged from barbarism and ignorance into light—conveying the idea that Abraham and Moses and the prophets knew but little concerning God and the plan of salvation as taught by the Lord Jesus Christ. But here come the Buddhists and the followers of Confucius and they prove that long before the Savior was born many of the

truths which He proclaimed were taught by their leading men. This is likely to furnish good ground for infidelity and for men thinking that after all, there is not so much in this Christian religion as those who advocate it assume; because if Buddha and Confucius knew these truths, where are the claims of the Christians that the Savior was the first to introduce them in His sermon on the Mount? Men put themselves in a false position by making such statements; for the Gospel of the Lord Jesus Christ is as old as eternity.

Happily we have been delivered from that foolish error by the revelations which God has given unto us. God has revealed unto us that Adam himself was taught the Gospel in the same purity and with the same power and gifts that it was taught to the Twelve apostles whom the Lord chose as His disciples. . . . . The offering of bullocks and other animals and fowls was typical of the great offering that should be made, and there was a purpose in view in making these offerings. . . . This generation should not lift itself up in pride and think that it embodies all knowledge and is superior to every preceding generation. That has been a conceit that all generations have more or less entertained, and it has proved the ruin and downfall of many of them. They have thought they were the foremost in the ranks of men and that no one until they lived had made such progress as they. Too many of our scientific men and religious teachers are puffed up with this kind of pride. They think they understand science, and the constant endeavor of some is to reconcile the Bible with science; while there are others who think they cannot be reconciled. But it is the fashion now to extol science; and many ministers of religion almost worship it. In doing so they think they are keeping abreast of the spirit of the age. Yet the truths of the Gospel are eternal, and after all it will be found that science will have to agree with them. The truths which God has revealed are immutable and they cannot be weakened or shaken by science or discussion. If scientific theories differ from them, the theories must go down.

We hear considerable about evolution. Who is there that believes more in true evolution than the Latter-day Saints?—the evolution of man until he shall become a god; until he shall sit at the right hand

of the Father; until he shall be a joint heir with Jesus! That is the Gospel of Jesus Christ, believed in by the Latter-day Saints. That is the kind of evolution we believe in; but not the evolution of man from some low type of animal life. There is a tendency today in the scientific world to entertain and advocate such ideas concerning the origin of man. The attempt is made to prove that man has come up from the lowest depths through the stone age, the bronze age, the iron age, until he has reached his present condition. This is incorrect. Man is the son of God, and came here perfect from the eternal worlds. Adam was made in the image of God, and he stood upright before Him. His children, however, fell into darkness and sin, and corrupted themselves; and probably there were times when they used flints, just as geologists now attempt to prove, and afterwards, bronze and iron. But that was not man's original condition. He came from God perfect, and he was so intelligent as to give names to all the animal creation, and he became their lord and master. He knew God and walked with Him. And God was not a simpleton then. He knew just as much as scientific men do now, I think. It has not been necessary for Him to go to school since the days of Adam in order to learn knowledge. . . . . .

I rejoice exceedingly in our situation. We are a very imperfect people. We have much to learn. But, as I said, God has revealed some things to us, and we know they are true; and we can bring all the science of the world to that standard which God has given unto us. As I have told many of our young men when they have been going to college, how valuable it is to know that these doctrines of Darwin are incorrect, and that man has not come up from that low condition, through thousands or millions of years, to his present statu[r]e and reasoning faculties, etc. It is worth something to know that, to begin with, and not spend time over it. So it is with many things that are taught by scientific men. It gives the Latter-day Saints an advantage over every other people and our young men will make progress in science that will surprise the world because of this, having certain fixed principles of truth to commence with which God has revealed, and which they know are true. This is our condition as an entire people. There are cartloads of books being

written from time to time to prove certain things that are not true. The Lord having revealed to us the truth, and having His Spirit to enlighten us, by which we can go to Him and ask concerning matters about which we are ignorant, He will give us light and dispel darkness. (*Deseret Weekly News* Vol. 47 <8 Oct 1893> 505–507)

MILLENNIAL STAR: APOSTLE LORENZO SNOW <5 Oct 1894>

The Lord knew our natures and dispositions, and He knew exactly what to place before us in order to stimulate us to that course of action which will enable us to overcome the various difficulties that arise in our path of progress.

The first hymn that we sung this afternoon speaks of the firm foundation which the Latter-day Saints have to build upon. We know from our experience that the foundation upon which we have placed our faith is grand and glorious. I know this for myself. I had been in this Church but a short time when I succeeded in securing the most perfect knowledge that there was a God, that there was a Son, Jesus Christ, and that Joseph Smith was acknowledged of God as His prophet. It was a knowledge that no man could communicate. It came through a revelation from the Almighty. That is a very good starting point for a Latter-day Saint, and it is something that every person, who has any ambition at all to advance in this path, will need at some time or other. He will come into circumstances of such a nature that he will need strength, and that strength will come from a knowledge of the fact that the path in which he is traveling will lead him to the possession of his highest and best desires.

The Lord has placed before us incentives of the grandest character. In the revelations which God has given, we find what a person can reach who will travel this path of knowledge and be guided by the Spirit of God. I had not been in this Church more than two years when it was clearly shown to me what a man could reach through a continued obedience to the Gospel of the Son of God. That knowledge has been as a star continually before me, and has caused

me to be particular in trying to do that which was right and acceptable to God. There are many things that people may do without being seen by man. But if those things are wrong, they feel in themselves that they are wrong, and that God sees them. It is a long time since the knowledge of which I speak was communicated to me in a vision. But it has not been forgotten. When it was first shown to me it was personal property; I dared not communicate it. It was something that I had never heard before. Now, however, it is public property. It seems, after all the education that we have had in things pertaining to the celestial worlds, that there are some Latter-day Saints who are so well satisfied with simply knowing that the work is true, that when you come to talk to them of our great future they seem surprised, and think it has nothing to do particularly with them. John the Revelator, in the third chapter of his first epistle, says: "Now are we the sons of God." That is a strange thing for a person to assert—that he is a "son of God." And he goes on:—

> And it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.
>
> And every man that hath this hope in him purifieth himself, even as God is pure.

These are strange sentiments. Such passages of scripture as this are not very often repeated in pulpits in the sectarian world because they do not believe what is there said. But the Spirit of God has conveyed to us that there are solid and solemn truths in expressions of this kind. Paul, in speaking to the Philippians, suggested that they cultivate an ambition which is quite strange to the people at the present time, though not so to the Latter-day Saints, especially those who are not satisfied to be but babes in the things of God. He says:

> "Let this mind be in you which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God."

What a strange teaching that would be in the pulpits of the sectarian world? But this is what Paul taught, and he understood what he was talking about. He was caught up to the third heaven and heard things, he tells us, that were unlawful for man to utter.

Whether Paul got beside himself and taught things that were unlawful, we leave others to judge. But this was what he suggested to the Saints to whom he was writing. Would it be wrong for us to ask the people here to cultivate an ambition of this character? There are a number of sayings in the Bible, particularly in the New Testament, that seem strange to people not in possession of the Spirit of the Lord. "He that overcometh shall inherit all things." What an expression is that! Who believes it? If a father were to say to his son, "My son, be faithful, and follow my counsels, and when you become of age you shall inherit all that I possess," it would mean something, would it not? If the father told the truth, that son would have something to encourage him to be faithful. Did Jesus want to deceive us when He made use of this expression? I will assure you that there is no deception in the language. He meant precisely what He said. Again, Jesus said:—

> To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

That is a wonderful saying. Is there any truth in it? It is all true. It is the Lord Almighty that said it. We are told in the Scriptures by the Apostle Paul:—

> For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens.

I believe that. And when he says that Jesus "shall change our vile body, that it may be fashioned like unto His glorious body," I believe that also. Do the Latter-day Saints believe these things that I am talking about? You must, of course, believe them. Again:—

> For he that receiveth my servants receiveth me;
> And he that receiveth me receiveth my Father;
> And he that receiveth my Father receiveth my Father's kingdom, therefore all that my Father hath shall be given unto him.

Could anyone think of anything more that could be given? As President Cannon said this morning, everything that can be given,

the Lord has given to the Latter-day Saints. Paul comprehended these things very well, for he said "he pressed forward to the mark of the prize of the high calling of God in Christ Jesus."

In these remarks which I have made we may see something in regard to the nature of this high calling in Christ Jesus. Now I will say what I received in vision, which was just as clear as the sun ever shone. The knowledge that was communicated to me I embraced in this couplet:

As man now is, God once was.
As God now is, man may be.

That is a very wonderful thing. It was to me. I did not know but that I had come into possession of knowledge that I had no business with; but I knew it was true. Nothing of this kind had ever reached my ears before. It was preached a few years after that; at least, the Prophet Joseph taught this idea to the Twelve Apostles. Now, however, it is common property; but I do not know how many there are here that have got a real knowledge of these things in their hearts. If you have, I will tell you what its effects will be. As John said:

> Every man that hath this hope in him purifieth himself, even as God is pure.

Now, how is it that God proposes to confer this mighty honor upon us and to raise us to this condition of glory and exaltation? Who are we that God should do all this for us? Why we are just beginning to find out that we are the offspring of God, born with the same faculties and powers as He possesses, capable of enlargement through the experience that we are now passing through in our second estate. Let me illustrate. Here is an emperor sitting upon his throne, governing and controlling his empire wisely and properly. He has an infant son that sits upon the knee of its mother. That son he proposes one day to set upon his throne, to govern and control his empire. Here is that infant, perfectly helpless, not knowing how to sustain its own life, not able to walk alone, without any knowledge, and here is this mighty emperor sitting upon his throne and governing his vast empire. Who would believe that he could raise that infant

up to such a condition as to make it suitable to be placed on his throne? No one would, unless he had seen such things accomplished in his experience; seen the infant develop into boyhood, and then to manhood, possessing all the powers, faculties and possibilities of his father. Now, we are the sons and daughters of God. He has begotten us in His own image. He has given us faculties and powers that are capable of enlargement until His fulness is reached which He has promised—until we shall sit upon thrones, governing and controlling our posterity from eternity to eternity, and increasing eternally. That is the fact in regard to these matters, and there are some people who understand distinctly what I am saying. Does it seem a hard thing that God should raise His posterity and place them upon thrones, to govern and control their posterity from eternity to eternity?

There are a thousand things that might be said in connection with this subject, but I refrain from saying more because my time has expired. There are many things that we have to attend to, and it would pay us well to attend to them. God has pointed out the results of traveling upon this road of glory and exaltation and the promises are sure. The Lord knew precisely what He could do. He knew what materials He had to operate with, and He knew just what He said. If we do the part that He has assigned unto us, and keep our second estate, we shall be sure to realize these promises in every particular, and more than you and I can possibly comprehend. God bless you my brethren and sisters. Do not be discouraged. The path may be rough, but much of its roughness arises from our own indifference and carelessness. It would be much smoother if we would diligently observe the commandments of God and keep the Spirit of the Lord continually in our hearts. Yet, after all, there are sacrifices to make, but in making these sacrifices there is a possibility of having enjoyment in the anticipation of what will be the final result. Amen. (*Millennial Star* 56: <Monday 3 Dec 1894> 770–773)

EDWARD STEVENSON
<28 Feb 1896>

Certainly Eloheim, and Jehovah stands before Adam, or else I am very much mistaken. Then 1st Eloheim, 2d Jehovah, 3d Michael-Adam, 4th Jesus-Christ, Our Elder Brother, in the other World from whence our spirits came . . . .

Then Who is Jehovah? The only begotten Son of Eloheim on Jehovah's world. (Edward Stevenson diary <28 Feb 1896> CHD, SLC, Utah)

EDWARD STEVENSON
APOSTLE LORENZO SNOW
<3 Mar 1896>

I have more pleasure than usual with a deep talk with Pres. L. Snow on Adam — Jehovah — Eloheim and Jesus and Spirits, and Regarding their immortality, creation, &c–&c. (Edward Stevenson Diary <3 March 1896> CHD, SLC, Utah)

APOSTLE BRIGHAM YOUNG JR.:
APOSTLE LORENZO SNOW
APOSTLE FRANKLIN D. RICHARDS
<12 Oct 1897>

At meeting of all the apostles except Grant and Merrill, "Pres. Snow led out on Adam being our father and God. How beautiful the thought—it bro[ugh]t God nearer to us. Bro Franklin [D. Richards] said it made him thrill through his whole body—it was new & it was inspiring. I followed. (Brigham Young Jr. diary <12 October 1897> CHD, SLC, Utah)

ANTHON H. LUND
<13 Oct 1897>

There was much talk on the sayings of Prest. Young in regard to Adam. (Anthon H. Lund Journal <13 October 1897> CHD, SLC, Utah)

THE FRESNO MORNING REPUBLICAN:
REV. C. A. MUNN
<Wed, 10 Nov 1897>

THE MORMONS.
Rev. C. A. Munn Writes About Them.

— — —

Desires to Warn the People Against the "Emissaries of Evil."

— — —

EDITOR REPUBLICAN: — Your paper of October 30th, containing a report of an interview between one of your reporters and the Mormon elders recently, and perhaps still, disseminating the doctrine of the Latter Day Saints in this vicinity, having reached Utah, a minister of a Christian church in that state has kindly forwarded to me a number of papers bearing upon the Mormon question. Among them is one having the title, "Why Christians Cannot Fellowship the Mormon Church," and another with the title, "Mormon Articles of Faith Explained," from which I hope you will permit me to present some extracts.

The explanation of the Mormon faith is by Rev. D. J. McMilton, D. D., one of the secretaries of the Board of Home Missions of the Presbyterian Church, who lived among the Mormons for ten years, and mingled with them in their meetings; heard them preach and teach; heard their "prophet, seer and revelator," Brigham Young, and his successors, and was thoroughly acquainted with their manner of living.

He says he writes simply to put those who read those "Articles of Faith" on guard against the most cunningly devised system in the world, and adds: "In explaining them I will quote the very words of their prophet and apostle."

The first article reads: "We believe in God, the eternal Father, and in His son, Jesus Christ, and in the Holy Ghost." That reads all right, but not in the sense in which the Mormons do. Their idea of

God is set forth in their catechism, chapter 5, question 1—"What kind of a being is God?" Answer—"He is in the form of a Man." Question 6—"Has God a body then?" Answer—"Yes, like unto a man's body in figure." Chapter 4, question 1—"Are there more Gods than one?" Answer—"Yes, many."

Brigham Young, in a sermon in the Tabernacle in Salt Lake City on April 9, 1852, said:

"When our father Adam came into the garden of Eden, he came into it with a celestial body, and brought Eve, one of his wives, with him. He helped to make and organize this world. He is Michael, the Archangel, the Ancient of Days, and about whom holy men have written and spoken. He is our father and our God, and the only God with whom we have to do."

Of "His son, Jesus Christ," Brigham Young said:

"I tell you that God was the father of Jesus Christ, just as I am the father of my son."

Apostle H. C. Kimball in the same Tabernacle, July 11, 1852, said:

"Jesus was the son of God, and Hiram Smith was a patriarch and son of God, and I bear witness of it unto all men."

Apostle Orson Hyde, president of the Twelve Apostles, said in a sermon, October 6, 1854:

"If at the marriage of Cana of Galilee, Jesus was the bridegroom and took unto Him Mary, Martha and the other Mary, whom Jesus loved, it shocks not our nerves. If there was not attachment and familiarity between our Savior and these women, highly improper only in the relation of husband and wife, then we have no sense of propriety."

"We say it was Jesus Christ who was married, whereby He could see His seed before He was crucified [Isaiah 53:10]. I shall say here that before the Savior died He looked upon his own natural children as we look upon ours. When Mary came to the sepulcher she saw two angels, and, they said unto her, 'Woman, why weepest thou?' She said unto them, 'Because they have taken away my Lord and husband.'"

On Sunday, September 15, 1887 [i.e. 23 Aug 1857], Apostle Kimball said:

"Well, let me tell you the Holy Ghost is a man; he is one of the sons of our Father and our God, and he is that man that stood next to Jesus Christ, just as I stand by Brigham Young. You think our Father and our God is not a lively, sociable and cheerful man; He is one of the most lively men that ever lived."

Article 5 of their faith reads:

"We believe that a man must be called of God by prophecy and by laying on of hands by those who are in authority to preach the gospel and to administer in the ordinances thereof."

Now how many of the people of Fresno and vicinity are ready to accept the teachings of men who have received their commission to preach from such blasphemers, and whose ordination came through such prophets, such priests and such apostles as those quoted above? . . . . . C. A. Munn. (*The Fresno Morning Republican* <Wed 10 Nov 1897> 6)

THE FRESNO MORNING REPUBLICAN:
GEORGE A. POULTER
HOWARD BUSHNELL
<Tues, 16 Nov 1897>

MORMON ELDERS

— — —

They Make Answer to Rev.
C. A. Munn.

— — —

Quote the Bible in Support of
Some of Their Statements.

— — —

EDITOR REPUBLICAN:—In a recent issue of your paper we note an article signed C. A. Munn, who seems to take offense because you published on October 30th an interview between your reporter and the Mormon elders laboring in your city. This gentleman quotes from papers purporting to have come from a minister of a Christian church in Utah.

From a paper on "Articles of Mormon Faith" he quotes Article 1:

"We believe in God, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost."

Certainly no Christian can take exception to that. Even our reverend antagonist says:

"That reads all right, but not in the sense that the Mormons do. Their idea of God is set forth in their catechism, chap. 5., q.1: 'What kind of a Being is God? Answer—He is in the form of man. Q. 6—Has God a body then? Answer—Yes, like unto man's body in figure.'"

Now this Christian minister seems to object to that kind of a God. We ask, first, does he believe the Scriptures? If so how will he attempt to conform the following to his mode of thinking: Gen. I–26–27

"And God said let us make man in our image, after our likeness. So God created man in his own image, in the image of God created he him, male and female created he them."

Exodus 33—

"The[n] God talked with Moses as one man speaks with a friend."

Read Gen. XVIII–1–8—

"And the Lord appeared unto him on the plains of Mamre: and he set in the tent door in the heat of the day; and he lifted up his eyes and looked, and, lo, three men stood by him, and when he saw them he ran to meet them from the tent door, and bowed himself toward the ground and said, My Lord, if now I have found favor in thy sight, pass not away, I pray thee, from thy servant. (8) And he took butter and milk, and the calf which he had dressed and set it before them; and he stood by them under the tree, and they did eat."

Jesus sojourned among men as a man, and those who knew Him best knew him as a man. He declares that He is ~~*on*~~ [in] the express ~~*message*~~ [image] of the Father [Heb. 1:3]—John xii, 45:

"He that seeth Me seeth Him that sent Me."

Then to the question, "What kind of a being is God?" The Bible answers: "He is in the form of man." If space would permit we would be pleased to produce numerous evidences from Divine Writ proving conclusively that God is a Being with body, parts and passions. Now if the reverend gentleman does not like this kind of a God, should not he cease to preach from the Bible and no more pose as a minister of Christianity?

Objections are made to the teaching that there are more Gods than one. Again we are on the defensive with Truth at our back. Hear the words of the Psalmist, proving that there are at least two Gods:

"Thou lovest righteousness and hatest wickedness, therefore God, thy God, hath anointed Thee with the oil of gladness above thy fellows"—Ps. 45, 7.

"When He shall appear we shall be like Him"—I John iii.

Will He not be a God? John, the Revelator, furnishes evidence in Rev. 14c., that when Jesus comes there will be 144,000 Gods; (7c.) 1200[0] to be chosen from each of the twelve tribes of Israel. Read again in the 82[n]d Psalm:

"God standeth in the congregation of the mighty; He judgeth among the Gods."

In this passage the number of Gods among whom God judgeth is indefinite, and the words "congregation of the mighty" imply that they might be quite numerous. We respectfully suggest that the Rev. D. J. McMilton, quoted by Mr. Munn, and their coreligionists will read their Bible a little more closely and conform more strictly to its teachings. There will then be less cause for the "unrest in the churches," a question that is so seriously agitating the Christian mind in this country.

The other questions raised by this gentleman we will gladly reply to when he succeeds in disproving from the Scripture our view in relation to the Godhead. The good people of Fresno and vicinity are warned against accepting the teachings of blasphemers. We join in the warning cry. "To the law and to the testimony," says

Isaiah, 8 c., "If they speak not according to this it is because there is no light in them." [Isaiah 8:20] . . . . . .

"Hear defense before deciding
And a ray of light may gleam
Showing thee what filth is hiding
Underneath the shallow stream."

GEORGE A. POULTER,
HOWARD BUSHNELL.

(*The Fresno Morning Republican* <Tues 16 Nov 1897> 6)

THE FRESNO MORNING REPUBLICAN:
Reverend C. A. Munn
<Fri, 19 Nov 1897>

GENTLE MORMONS

— — —

Their Many Bloody Deeds Recalled.

— — —

Rev. C. A. Munn Bravely Re-
turns to the Charge—His
Vitriolic Sarcasm.

— — —

EDITOR REPUBLICAN:—Messrs. Poulter and Bushnell have spoken and in true Mormon style, have either purposely or ignorantly mistaken the points at issue and misrepresented quite a number of our statements. That we have taken "offense because you published an interview between your reporter and these Mormon elders" is as new to us as it will be to you.

Their numerous quotations from the Bible to prove the form in which God exists are entirely foreign to the matter under consideration, and we therefore pass them all by for the present, as we have no controversy with any of the teachings of the Bible.

The questions quoted from the Mormon catechism were used as an introduction to what they have omitted entirely to notice, viz: that God existed in the form of a man, and that that man was Adam,

who is "our father and our God and the only God with whom we have to do." And why did not these champions of Mormonism notice the quotations in our letter from Brigham Young and others of their apostles who were guilty of blasphemy in the language they used in reference to Christ and the Holy Ghost?

Neither are we considering just now the number of gods. That the Bible teaches that there are three persons in the Godhead—the Father, the Son and the Holy Ghost, and that these are one in substance and equal in power and glory, is the doctrine mostly accepted by Christians of all denominations. The passages from the Bible, used by these elders to prove the existence of "at least two gods," or "144,000," will be found by any one who will take the trouble to examine them, to have an entirely different application.

* * * * * *

C. A. MUNN.

(*The Fresno Morning Republican* <Fri 19 Nov 1897> 6)

THE FRESNO MORNING REPUBLICAN:
PRESIDENT E. H. NYE
<Wed, 1 Dec 1897>

MR. NYE EXPLAINS

— — —

Tells About the Mormon Creed

— — —

And Contradicts Rev. Munn's
Statements Regarding
Latter Day Saints.

— — —

EDITOR REPUBLICAN:—Rev. C. A. Munn in his recent contribution to your paper makes some admissions that we hardly expected at our first reference to the evidence we have to produce. We were neither "purposely" nor "ignorantly" mistaken in the points at issue. We thoroughly apprehended what prompted the venomous attacks made by our philanthropic friend. The gentleman presented some

quotations from the Mormon catechism showing the views of our people in relation to the personality of God. He groups those with alleged quotations from Brigham Young and others, then asks the people of Fresno if they wish to listen to men ordained by such "blasphemers."

We considered his first point and presented indisputable scriptural evidences that the Mormon conception of God is the correct one. His next charge was that we believe there are Many Gods, and when we offer incontrovertible proof from the Bible for our position on that point and show that there are to be 144,000 more Gods who are to arise from among men at the conclusion of mortal affairs on this earth, he squirms out of his unpleasant position by saying they have "an entirely different application."

Now for the gentleman's benefit let us examine the passage, Rev., 14:1:

> "And I looked, and lo, a Lamb stood on the Mount Sion and with him an hundred forty and four thousand having his Father's name written in their foreheads."

Now, who was the Lamb? All the Christian world will agree with us that it was Jesus Christ, the Savior of the world. Who was the Lamb's Father? Again, what Christian will not agree with us that the Father of Jesus Christ is God? And if the name God is written in the foreheads of these 144,000 does it not designate that they are Gods? Who were they? By reference to Rev., 7 it will be seen that these were the selected 12,000 from each of the twelve tribes of Israel. They were men, servants of God on earth, and through their faithfulness in keeping His commandments He rewarded them by crowning them Gods like unto Himself, and permitting them to wear His name and title.

Mr. Munn does not seem to take kindly to this principle of sons developing into the same class of beings as their parents. The rule that the offspring of every class of beings develop into and become like unto their parent forms is so well established and so universally known that it needs no argument here. The whole nature of the Scripture from beginning to end is *prima facie* evidence that man

is the offspring of God spiritually. "Man was made in His image." Luke, in giving the genealogy of Joseph, says that Adam is a son of God. Hear the testimony of John:

"Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know that when He shall appear, we shall be like Him."

The Lord says to Job, 38 c., "the sons of God shouted for joy," before this mortal existence. Paul, in speaking of Christ, says: "He is our elder brother and the first born among many brethren." He is spoken of as the "only begotten of the Father," which is true, as He was the "only begotten" in the flesh, the first born in the spirit world. This Apostle seemed to so understand the question when he spake as follows to the Hebrews—XII–9:

"We have had fathers of the flesh and we gave them reverence, shall we not much rather be in subjection to the father of spirits and live?"

In Num., 17 c., we read of "the God of the spirits of all flesh."

From the foregoing quotations the only common sense conclusion that can be reached is that God is the Father of our spirits and Jesus Christ is the first born of God's family of spirits, and as such is our elder brother and the only begotten of the Father in the flesh. He is the Alpha and Omega and when He ascended up on high he became King of Kings and Lord of Lords, ruler of the universe—in fine, a God—and his beloved disciple John declares that "when he comes we shall be like Him." And this will be according to the same law that develops children into the parent form. We then unhesitatingly declare that all men may become like unto their Heavenly Father, God, if they will obey His laws, and we defy Mr. Munn or any of his colleagues to prove from the Scriptures the contrary.

In our last reply we stated that when the reverend gentleman succeeded in proving from the Scriptures that we have assumed a false position on the first points he advanced against us, we would take up each of the others. But discovering that our position in relation to the personality of God and the number of Gods was absolutely impregnable, he hastily retreats, acknowledging that we

are right by saying that he has "no controversy with the teachings of the Bible," and pleads that his quotations were only an introduction to his quotation from one of Brigham Young's speeches. He then quotes that world-renowned leader as saying that "Adam is our Father and our God and the only God with whom we have to do." Why does he not present the whole sermon? Simply because if he did he would have no case, but to score a point he singles out an isolated sentence and undertakes to make capital of it.

Now let us examine it in the light of reason. According to the passages of Scripture cited above, God is the Father of the spirits of all men, including Adam. John said: "When Jesus comes we (who obey His laws) shall be like Him, and He is a God." He is our elder brother and as Adam is one of the sons of God, he is a brother of Jesus Christ and will be a God. Then as he is the great progenitor and father of the human race, he will stand at the head of his family. The Prophet Daniel says:

> "The ancient of days shall sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame and his wheels as burning fire * * thousand, thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set and the books were opened."

So we see Adam, or the Ancient of days will sit and ten thousand times ten thousand shall stand before him. Then our Father Adam has developed into quite an important personage, with dominion, power and glory.

Adam as a son of God and the progenitor of the human race will stand at the head of all the generations of man crowned with immortality and eternal life, the great patriarch over all the sons of men, a God among the sons of God. But he is not the God to whom we pray, nor did Brigham Young undertake to convey such an idea. We worship the God who made the heavens, and the earth, the seas and the fountains of water—the Being who placed Adam in the Garden of Eden. . . . . .

If he [i.e. Rev. C. A. Munn] would pause to reflect for a moment he would find that the shores clear down the stream of time are

strewn with the wrecks of just such heroes as he seeks to become. "Every time you kick Mormonism you kick it upstairs." . . . . .

The facts are that the Latter Day Saints, having been gathered from all nations, are like other people—poor, erring mortals. They have obeyed the Everlasting Gospel, a perfect system of religion revealed direct from God in this age, and in their endeavors to live up to a perfect law of righteousness they sometimes err. It is a well known fact that men of intelligence, in making an attack always use their strongest weapons. Our reverend friend certainly knows that truth is mightier than falsehood, and we judge that if he had had any convincing truths that would prove the errors of our faith, he would have brought them forth, but as he has failed to do so we must conclude that he has none. However, he made one brave charge, and when repulsed shrinks behind the shield, "We have no controversy with any of the teachings of the Bible." Then, in the absence of better material, he resorts to the fabulous concoctions of evil-minded men, and even tries to prove that because some of our number may not have lived their religion, Mormonism cannot be true. The venom of his remarks would better grace the pen of other men than professed ministers of Christianity.

We have answered enough of his charges to show at least that the reverend gentleman has either ignorantly made false charges against us or has resorted to a willful perversion of facts. Limited space and the shallowness of the points we have not discussed force us to a conclusion. "Mormonism is a moving force of the nineteenth century and must be regarded as such," so said H. W. Beecher and he was a big-brained man. We earnestly solicit a thorough investigation of its claims and principles and profess to be better able to explain it than any one else.

E. H. Nye,.

President of the California Mormon Mission. (*The Fresno Morning Republican* <Wed 1 Dec 1897> 6)

EPHRAIM H. NYE
<4 Dec 1897>

915 Golden Gate Ave. San Francisco, Calif.
Dec. 4th 1897

Apostle F. D. Richards
Ogden City, Utah

Dear Brother:—

Herewith I send you a clipping from the "Fresno Republican" published in Fresno, Fresno County, Cal. When our Elders, Poulter and Bushnell went there about the 15th, October or a little later, the reporter of the 'Fresno Republican' met them and gave them a good write up which I think was afterward copied by the "Ogden Standard". This brought forth a letter from the Rev. C. A. Munn, of Fresno who said that he had received a lot of 'Documents' from a Rev. Mr. McMilton, pastor of a Christian Church in Utah, among which was the Mormon Articles of Faith, Catechism, &c and from which he proceeded to 'Expose us to the good people of Fresno' filling up with the Mountain Meadows and other Blood curdling stories. The elders sent me a copy of the paper containing his piece and I answered it. This brought forth another piece form the Rev. Gentleman, and I answer[ed] again, sending the enclosed which they have published. In his attack he has brought up the old story so often flung in our faces, especially by the 'Josephites' through out this state, and now commonly referred to as 'the Adam God' story, and the opportunity seemed to be so good that I could not resist the temptation to answer him and all the Josephites on that question. I studied the matter clearly and very carefully and I felt that I was right and so I forged ahead. Will you kindly look over the piece and if I am not correct please point out to me the errors, as this is a matter that we have got to meet continually; it is the strong hold of the Josephite and one they never fail to use; and our Elders are all lame on that point and are afraid to answer upon it,—they therefore side-track it in the most convenient way in each case and the result is, the elders of the "Reorganized [Church]" say, "You are afraid to meet it"—and in fact, as a rule, our young Elders, and all that

it is we have out here, are unable to meet the question and have to 'Dodge' it the best they can. I would not that you should suppose from this that we are seeking controversy with the 'Reorganized people' or even accepting it, by no means; but, publicly we treat them with silent contempt; they have challenged us again and again to debates, discussions, etc. but we do not notice them publicly; but as our elders go around their respective fields they often find members of the 'Reorganized Church' who take them in and treat them well, providing for their necessities and with such the elders have to meet the questions raised by them. About three months ago two of their leading elders came to us in Los Angeles and accused us of baptizing 23 of their members, since then we have lead several more [of their people] into the waters of [baptism] ~~*their people*~~.

The story referred to is the quotation from one of Prest. Young's sermon[s] where in he says that Adam is our Father and God and the only God with which we have to do.

I fear that my long communications are wearisome to you, hence I will close, devoutly hoping that you are well. Sister Nye unites in kind regards and best wishes to Dear Sister R. and yourself. We are well; Very Sincerely Your Brother.

E. H. Nye

(E. H. Nye mission letter book, Special Collections, BYU Library, Provo, Utah)

FRANKLIN D. RICHARDS

<Thurs, 16 Dec 1897>

* * * *

At 11 at Council with W[ilford] W[odruff], G[eorge] Q. C[annon] & J[oseph] F. S[mith] — L[orenzo] S[now], F[ranklin] D. R[ichards], B[righam] Y[oung Jr.], J[ohn] H[enry] S[mith], G[eorge] T[easdale], H[eber] J. G[rant], A[nthon] H. Lund. . . . .

Letter & Article by E. H. Nye was read & highly approved but no action as to the dealing with Adam our F[ather] & God subject (Franklin D. Richards diary <Thurs, 16 Dec 1897> CHD, SLC, Utah)

BRIGHAM YOUNG JR.
<16 Dec 1897>

Meeting at 11 a.m. in Temple Pres. W., Geo Q [Cannon]., Jos. F. S[mith], F[ranklin] D. R[ichards], B[righam] Y[oung Jr.], Jno. H. S[mith]., Geo. T[easdale], H[eber] J. G[rant], A[nthon H.] Lund present. . . . Adam is our father and God and no use to discuss it with Josehpites or any one else. (Brigham Young Jr. diary <16 Dec. 1897>, CHD, SLC, Utah)

FRANKLIN D RICHARDS
<Sat., 18 Dec 1897>

A clear cold day.

Sent Prest E. H. Nye letter of Decision of Council about and approving his Article to the Fresno-Republican & a copy of Prest Young's remarks about Adam our Father as contained in Vol. 1 of *Journal of Discourses*. (Franklin D. Richards diary <Sat, 18 Dec 1897> Church Historical Dept, SLC, Utah)

FRANKLIN D. RICHARDS
<18 Dec 1897>

S. L. City

Dec. 18 1897

President E. H. Nye, 915 Golden Gate Avenue, San Francisco, Cal.

Dear Brother—On receipt of your letter of the 4th inst., I conferred with Prest. Joseph F. Smith, and we concluded to present the matter to the Council of the First Presidency and Twelve Apostles. Both your letters to me, and the Article to the Fresno Republican, were read. Each of the Presidency and several of the Apostles expressed themselves well pleased with your article, that it evinced skill and valor for the Truth, and they did not see how it could be much improved. The Council did not deem it wise to lay out any line of procedure in which to deal with the subject, but felt that it

is best to avoid bringing it up, and to do the best we can and as the Spirit may suggest when it is thrust upon us.

Your having got so many of the Josephites was received with marks of particular pleasure. This, like many other points of more advanced doctrine, *is too precious a pearl* ***to be cast before swine***. But ***when the swine get hold of them****, let us rescue* them by the help of the Spirit as best we can. Thinking it may be convenient to you to have President Young's sayings on that subject, I enclose a copy from his sermon in the first Volume of the *Journal of Discourses* [i.e. *JD* 1:50–51]. . . . . (Franklin Dewey Richards Letterbook, Richards Family Collection, CHD, SLC, Utah)

THE IMPROVEMENT ERA: ELDER ATTEWALL WOOTTON

<June 1900>

THE FATHERHOOD OF GOD

— — — —

The fatherhood of God as understood by the Latter-day Saints is looked upon by many as sacrilege, and by others is held up to ridicule; but it can appear in such false light to those only who have not compared it with the holy scriptures or whose vision has been distorted by false theories of theology evolved from the brains of men who have discarded that spirit by which the scriptures were written, and by which men were to know whether the doctrine was of God or of man.

The Latter-day Saints believe in this doctrine, not in some mythical sense that is incomprehensible, but as an actuality; and, if there is one thing in holy writ more positively taught than another, it is that God is not a mythical being distinct in kind from man, but a loving father in every sense of the term, and that he has all the attributes found in man, only in a state of the highest perfection beyond the power of the finite mind to conceive.

Even before man was on the earth, "God said, let us make man in our image, after our likeness:" and then we are told, "So God created man in his own image, in the image of God created he him;

male and female created he them." It seems it was his design to let mankind know even from the beginning that he was in form like man, with all the bodily parts that constitute the human frame. In the third chapter of Luke, we find the lineage of Jesus traced from Joseph to Adam, and in the 38th verse it concludes as follows:

"Which was the son of Enos, which was he son of Seth, which was the son of Adam, which was the son of God."

It is hardly to be supposed that this language is to be understood literally up to the last statement and that that should be figuratively. What object could there be in making the statement that Adam was the son of God if it were not in the same line of fatherhood as all the rest? There is no break in the statement to indicate that it should not be taken in the same literal sense as all the others? Paul, in Hebrews 12: 9, says:

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?"

When Mary Magdalene went to the sepulchre and Jesus appeared to her, he sent a message to the disciples, which was eminently calculated to impress on their minds the fatherhood of God and the brotherhood of Christ; he said:

"Go to my brethren: and say unto them, I ascend unto my Father, and *your* Father, and to my God, and *your* God."

We read in 1 John 3: 2:

"Beloved, now are we the sons of God, and it does not yet appear what we shall be, but we know that, when he shall appear, we shall be like him."

The 8th chapter of Romans clearly indicates the fatherhood of God and the brotherhood of Christ. In the 29th verse Paul says:

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

We read in the same chapter, 16th and 17th verses:

"The spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together."

Now, what is this heritage promised to the faithful? This is partly answered in Luke 12: 32; "For it is your Father's good pleasure to give you the kingdom." To Christ, "All power is given in heaven and on earth." Then those who are to be joint heirs with him must inherit this power. The heirs of an estate inherit all that belongs to the father, so heirs of God must inherit all that he hath—all of Glory, of knowledge, of wisdom, of love, justice and mercy, and every perfected attribute of the Father, for Jesus said:

"Be ye perfect even as your Father in heaven is perfect."

If this were impossible, it would be a very unjust commandment to His disciples. All these things can be inherited by countless millions without diminishing or exhausting the source, or without detracting from, but rather adding to, the glory and majesty of God, the Father; for it is like the lighting of one lamp from another in a room, there is no diminution of light in the first lamp, but each lamp that receives light in this way only increases the effulgence, until the whole room is brilliantly illuminated. (*The Improvement Era* <June 1900> 595–597)

THE IMPROVEMENT ERA:
BRIGHAM H. ROBERTS
<Dec 1901>

What I want to ask in the light of these reflections is this: Is it such a wonderful thing to believe that at the last, one of God's sons shall preside over this little earth as the God-president or God of it? That our Father Adam, the "Grand Patriarch" of our race—The "Ancient of Days"—"Michael, the Archangel,"—give him what title you will—is it so hard to believe that he shall eventually attain to the dignity of the governorship of this earth, when it is redeemed and sanctified and become one of the glorified spheres of God?

Some of the sectarian ministers are saying that we "Mormons" are ashamed of the doctrine announced by President Brigham

Young to the effect that Adam will thus be the God of this world. No, friends, it is not that we are ashamed of that doctrine. If you see any change come over our countenances, when this doctrine is named, it is surprise, astonishment, that any one at all capable of grasping the largeness and grandeur of existence and the possibilities in man for growth, for progress, should be so lean of intellect, should have such a paucity of understanding, as to call it in question at all. That is what our change of countenance means—not shame for the doctrine Brigham Young taught. (*Improvement Era* <Dec. 1901> 129–130)

THE HISTORY OF THE CHURCH: BRIGHAM H. ROBERTS <1902>

*A reprinting of the **History of the Church**, in the form of a 6 volume set, began to appear in the year of 1902. It was enlarged from its earlier serial printings in the **Deseret News** and the **Millennial Star**, in that it included an extensive set of footnotes which were written by B. H. Roberts. Near the end of volume 3 (3:385–391) the Prophet's discourse on Priesthood, Adam and the Ancient of Days was published. This speech is important to our subject in that it suggests that Adam is God the Father. It also identifies Adam as the Ancient of Days and teaches that he holds "**the Keys of the Universe**," and that he obtained these Keys in the Spirit Creation, before the foundations of the Earth were laid.*

*B. H. Roberts attached a footnote to this document which states in substance that this speech may be taken as prima facie evidence that the **Doctrine of Adam-God** was originally enunciated by the Prophet Joseph Smith, and that the utterances of President Young merely repeat and expound the doctrine which was originally taught by the Prophet.*

*In all probability, Roberts statement was placed in the **History of the Church** in order to offset certain claims which had been widely published by the Reorganized Church. For more than forty years Joseph III had used up the assets of the Reorganization in*

order to malign the character of Utah Mormonism and to expose to the world Brigham's "Idolatrous" teachings on Adam-God. Indeed, the Reorganized Church published far more against the doctrine than the Utah Church ever did in its favor. In accordance with their publications, the Prophet Joseph Smith never taught the Temple Doctrine. Not only so, but he never taught the doctrine of the procreation of spirits, the Plurality of Gods, Adam-God, or Plural Marriage. On the contrary, these were all creative innovations which were spawned in the mind of President Young. As such, they were a corruption of the pure doctrine of original Christianity, and a departure from the principles of the Restoration as they had been set forth in the revelations of the Prophet Joseph Smith.

In view of this, it is easy to understand Roberts' intent when he included the following footnote in the ***History of the Church****:*

BRIGHAM H. ROBERTS:—It is generally supposed that Brigham Young was the author of the doctrine which places Adam as the patriarchal head of the human race, and ascribes to him the dignity of future presidency over this earth and its inhabitants, when the work of redemption shall have been completed. Those who read the Prophet's treatise on the Priesthood in the text above [*HC* 3:385–389] will have their opinions corrected upon this subject; for clearly it is the word of the Lord through the Prophet Joseph Smith which established that doctrine. The utterances of President Brigham Young **BUT REPEAT AND EXPOUND** *the doctrine which the Prophet* ***here sets forth***. (*History of the Church* 3:388, emphasis added)

PATRIARCH BENJAMIN F. JOHNSON: THE PROPHET JOSEPH SMITH
<1903>

The Prophet [Joseph Smith]'s *Teachings of Love* was not to work upon the sympathies and sensibilities of the people, but by his great example in self sacrifice and in showing us that while all the world were against us, our only hope was in our union. And that union was only possible as the fruit of our Love for each other. And in teaching us the "fatherhood of God and the Brotherhood of Man",

we could begin to see why we should "Love God supremely, and our brother as ourselves"—He taught us that God was the great head of human procreation—was really and truly the Father of both our spirits and our bodies. That we were but parts of a great whole—mutually and equally dependent upon each other according to conditions, and in our Love of God we show as do the members of our bodies naturally, a greater Love and protection for Our head. (*Unpublished Revelations* Vol 1:61:14–20)

Liahona The Eldlers Journal:
Samuel O. Bennion
<27 June 1908>

As Adam was an immortal being when placed here on earth and commanded to multiply, would not his offspring have been immortal but for the fall?

M. P. P. Logan Utah.

Yes. But they would have had spiritual bodies only, and not bodies of flesh, blood and bone. When Adam and Eve were first placed in the garden of Eden they had resurrected bodies, in which there was no blood. A spiritual fluid or substance circulated in their veins instead of blood. Consequently, they had not power to beget children with tabernacles of flesh, such as human beings possess. The fall caused a change in their bodies, which, while it rendered them mortal, at the same time gave them power to create mortal bodies of flesh, blood and bone for their offspring. This is a very brief explanation of a very important subject. (*Liahona The Eldlers Journal* Vol. 6:33)

The Improvement Era:
William Halls
< August 1908>

The Creation and Growth of Adam

In the excellent article, "The Philosophy of Faith and Worship," in the March number of the Era, page 325, the author, Elder William Halls, makes the following statement:

We would not expect to get a full grown tree, a hundred years old, in a second of time; neither would we expect a full grown man without a natural growth from infancy. Though the creation of Adam and the birth of Jesus may be involved in more or less mystery, the fact is, there was no exception in their cases. If Adam could have been created a full grown man with all his faculties fully developed, with a knowledge of good and evil, becoming as the Gods, without having gone through the natural states of development, then all men might have been created in the same way, and there would have been no need of male and female, the pains of maternity, the care of infancy, our schools and all our institutions of learning.

A correspondent has taken exception to this theory respecting the creation and growth of Adam, as being unBiblical, concerning which, of course, there can be no dispute. However, Elder Halls was asked to give his reasons for his views, and he replies as follows:

EDITORS:—In answer to your request to give some authority for my theory in regard to Adam, I must confess that I know no direct scriptural authority for it, though there are many passages of scripture from which such theory may be inferred. It is just my belief, unsupported by direct authority, and as such must be understood.

When a passage of scripture taken literally contradicts a fundamental, natural law, I take it as allegorical; and in the absence of divine authority, put a construction on it that seems to harmonize with my experience and reason. To believe all the scriptures literally we must believe that Satan is a serpent, Jesus is a lamb, Herod is a fox, mankind are wheat and tares, then sheep and goats, some are wolves, some vipers. To accept some parts of the Bible as allegory doesn't impair its authenticity; of such are the parables of the New Testament. To believe that the prodigal son, the widow and the unjust judge, are real characters would be childish. Some truths are not susceptible of proof. We say space is boundless, duration is without beginning or end; the attempt to prove it would be ridiculous.

To say that Adam could receive a knowledge of good and evil, and his physical, mental and spiritual powers be developed without

experience, is to me the climax of absurdity. That he passed through all the stages of development, and learned by the universal law of experience, may not be proved, but may be taken for granted. (*Improvement Era*, Vol. 11: <August 1908> 778)

APOSTLE ORSON F. WHITNEY
<1914>

"Father!"—The voice like music fell,
Clear as the murmuring flow
Of mountain streamlet, trickling down
From heights of virgin snow—
"Father," it said, "since one must die
Thy children to redeem,
Whilst Earth—as yet unformed and void—
With pulsing life shall teem;

"And thou, great Michael, foremost fall
That mortal man may be,
And chosen Savior yet must send,
Lo, here am I, send me!
I ask—I seek no recompense,
Save that which then were mine;
Mine be the willing sacrifice,
The endless glory—thine!

* * * * * *

"The sealing of the sexes, mate to mate,
Earnest of exaltation's lofty state,
Where evermore they reign as queens and kings,
And endless union endless increase brings;
While serve as angels the unwedded ones,
Abandoning their right to royal thrones.

"One are the human twain, as sheath and sword—
Woman and man, the lady and the Lord;

Each pair the Eve and Adam of some world,
Perchance unborn, or into space unhurled . . . . .
"Earth a celestial law hath magnified,
And by that law shall she be sanctified,
And by the same shall she be glorified;
By fire refined, the gold from dross set free,
Shining forever as a crystal sea,
Celestial seer-stone, making manifest
All things below to souls upon her breast—
Chosen, omniscient, children of the Sun,
Offspring of Adam, Michael, Ancient One,
Who comes anon his fiery throne to rear,
His council summoning from far and near.
Ten thousand times ten thousand bow the knee,
And "Father" hail him, "King," eternally.

"For so are governed all those worlds of fire,
That chorus in a universal choir
The glory of the Lord omnipotent,
whose power hath framed through infinite extent
The splendors of the flashing firmament;
Sire of the universe, and King of Kings,
O'er countless realms; each dusty dot that springs
To blazing being, empire of a god,
Who equals Him, yet owns His sovereign rod,
The Central Scepter of Omnipotence,
The God of Gods, Supreme Magnificence,
Regnant o'er all that is or e'er shall be,
Throned on the summit of eternity."
(*Elias An Epic Of The Ages*, p. 18, 76, 77)

A FINAL REJOINDER

FRED C. COLLIER

<April 1999>

In considering the truth and viability of the doctrine which is before us, it is of vital importance that we become familiar with the Prophet's last doctrinal teachings to the Church, and that we learn to recognize them for what they are. The teachings of which I speak were given in a sermon only eleven days before the Prophet's death, on the 16th of June 1844. Therein he taught the Saints, that God the Father had a Father and that the New Testament teaches this doctrine. Consider the Prophet's sayings on this occasion:

> Our text says, "And hath made us kings and priests unto God and His Father." The Apostles have discovered that there were Gods above [God our Father], for John says [they were made Kings and Priests unto God and His Father, and] God was the Father of our Lord Jesus Christ. My object was to preach the scriptures, and preach the doctrine they contain, there being a God above the Father of our Lord Jesus Christ. . . . . If Jesus Christ was the Son of God, and John discovered that God the Father of Jesus Christ had a Father, you may suppose that He [i.e. God the Father of God our Father] had a Father also. Where was there ever a son without a father? And where was there ever a father without first being a son? Whenever did a tree or anything spring into existence without a progenitor? And everything comes in this way. Paul says that which is earthly is in the likeness of that which is heavenly, Hence if Jesus had a Father, can we not believe that He [i.e. God the Father of Jesus] had a Father also? I despise the idea of being scared to death at such a doctrine, for the Bible is full of it. (*TPJS* 370, 373)

In view of the Adam-God doctrine, it is easy to see just how precisely the passages in Luke chapter 3 and Moses 6 concur with the teachings of the Prophet Joseph Smith. In the Prophet's mind, these passages perfectly express the doctrine which is taught above, in that they directly state that Adam-God our Father was born in the flesh as the direct son of God his Father. Indeed, in accordance with these passages, Adam was born as the son of God his Father, just as we were born as the sons and daughters of God our Father Adam.

In Luke chapter 3, the genealogy of Jesus is traced back through the lineage of the patriarchs to Adam. Commencing with Noah, it states that he was the son of Lamech:

> which was the son of Enoch, which was the son of Jared, which was the son of Maleleel, which was the son of Cainan, which was the son of Enos, which was the son of Seth, which was the son of Adam, **WHICH WAS THE SON OF GOD**. (Luke 3:36–38)

Again, in an 1830 Revelation given to the Prophet Joseph Smith, as it is recorded in the Book of Moses, it states:

> Now this same Priesthood, which was in the beginning, shall be in the end of the world also. Now this prophecy Adam spake, as he was moved upon by the Holy Ghost, and a genealogy was kept of ***the children of God***. *And this was the book* ***of the generations of Adam***, saying: In the day that God created man, in the likeness of God made he him; In the **IMAGE** of ***his own body***, male and female, created he them, and blessed them, and called their name Adam . . . . And Adam lived one hundred and thirty years, and ***begat*** a son *in his own likeness*, ***after his own image***, and called his name Seth. . . . Seth . . . begat Enos . . . . And Enos . . .begat Cainan . . . . And Cainan . . . begat Mahalaleel . . . And Mahalaleel . . . begat Jared . . . And Jared . . . begat Enoch . . . And this is the genealogy of the sons of Adam, ***who was the son of God*** (Moses 6:7–22)

In these passages, the knowledge of the identity of God is preserved as a secret. Indeed, as Jesus has told us, the knowledge of God was a secret which belonged to the Priesthood (Luke 10:22; John 17:6, 25–26; Judg. 13:18; Gen 32:29). Nevertheless, without a doubt, the passages which have been cited above proclaim Adam's divinity, and they do it in unmistakable terms, as he is declared to be the direct son of God in the flesh. And of necessity, being the son of God in the flesh, must mean as much to the primacy of Adam as it does to our Lord Jesus Christ. The big difference being that Jesus is God the Son our Redeemer, while Adam is God the Father and Creator. But again, we must ever bear in mind, that Adam being our Father and God does not deny that he himself was once a son, and that he even now has a Father. It is just as the Prophet has explained it: "Where was there ever a father without first being a son, and everything comes in this way."

When our Father Adam came down on Earth to fulfill his mission, his Father-God and Savior had personal dealings with him, just as Jesus' Father had dealings with him, when he came to dwell on Earth. This is the important principle to remember when reading the scriptures and the revelations of God to the Prophet Joseph Smith—that God our Father Adam has a Father, who appeared to him in the Garden of Eden, as well as at other times. It is this "Lord God" who appeared to Adam three years previous to his death and "established the foundations of Adam-ondi-Ahman" and "who hath appointed Michael your prince, and established his feet, and set him upon high, and given unto him the keys of salvation under the counsel and direction of the Holy One" (D & C 78:15–16). We need to remember, that just as we are now, so also, God our Father once was. And just so, God our Father had a Father and a Savior, and that even though our Father is now exalted, still he is not separate from them any more than we shall be separate from our God and Savior when we attain to that exalted station. This is the Eternal Doctrine of the Priesthood — it is the Everlasting Covenant — Indeed, it is the **POLYTHEISM** of the New Testament—not many gods in division as they are portrayed in the corruption of the pagan pantheon—but many Gods who are of ***one mind*** in an ETERNAL UNION through the Everlasting Covenants of the Priesthood. No one has expressed this thought better than did our Lord Jesus Christ when he offered up his last prayer:

> These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is LIFE ETERNAL, ***that they might know thee*** the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was (Heb 1:1–3). ***I have manifested thy name*** unto the men which thou gavest me out of the world: thine they were, and thou gavest them me . . . . . for they are thine. And ***all mine are thine***, and ***thine are mine***; and I am glorified in them. And now I am no more in the world, but these are in the world, and

I come to thee. Holy Father, keep through thine own name those whom thou hast given me, **THAT THEY MAY BE ONE**, ***as we are***. . . . . That they all may be one; ***as thou***, **FATHER**, ***art in me***, ***and I in thee***, that *they also may be* ***one in us***; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they *may be one*, ***even as we are one***: **I IN THEM**, and **THOU IN ME**, *that they may be made perfect* ***in one***; (John 17:9–23)

Abbreviations and Bibliography

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AB	*The Anchor Bible*, published by Doubleday & Company, Inc., Garden City, New York, 1964—
AC to JMW	Anson Call Statement to John M. Whitaker, 1877–; John M. Whitaker Papers, Special Collections, University of Utah Library, S.L.C., Utah
ADNTB	*All the Divine Names and Titles in the Bible*, by Dr. Herbert Lockyer, published by Zondervan Publishing House, at Grand Rapids, Michigan, 1975
AHCd	Abraham Hoagland Cannon Diaries (1859–1896); Diaries 1879–1895; BYU Library, Special Collections, Provo, Utah
AHLd	Anthon Hendrik Lund Diary (1844–); Diaries 1860–1921; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
AJS	Allen Joseph Stout Journal (1815–1889); Journal 1815–1889; Typescript; BYU Library, Provo, Utah
AP	*The Angel of the Prairies*, by Parley Parker Pratt (1843–1844); A. Pratt, Published, S.L.C., Utah; Deseret News printing and Publishing Establishment, 1880; also published with annotations in *Doctrine of the Priesthood* Vol 5: (November 1988) No. 11

BA	Book of Anointings, Jan. 7–February, 1846; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
BAE	The Books of Adam and Eve; *The Apocrypha and Pseudepigrapha of the Old Testament in English, Vol. II*; R. H. Charles; Oxford at the Clarendon Press, 1913; for a newer translation see also (Life of Adam ad Eve), *The Old Testament Pseudepigrapha, Vol. II*; James Charlesworth; 1985, Doubleday & Co., Inc., Garden City, New York
BEN	*Box Elder News*; Brigham City, Utah
BY	Brigham Young (1801–1877)
BYd	Brigham Young diary, Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
BYJd	Brigham Young Jr. Diary (1836–1903); Diary 1862–1902; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
BYP	Brigham Young Papers, 1801–1877; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
BYUL	Brigham Young University Library, Provo, Utah
BYUS	*BYU Studies A Voice for the Community of LDS Scholars*, 1960— published quarterly by Brigham Young University Press, Provo, Utah
CE	*The Catholic Encyclopedia*, an International Work of Reference on the Constitution, Doctrine, Discipline, and History of the Catholic Church, in fifteen

volumes, edited by Charles G. Herbermann, Ph.D., LL.D. . . . in Fifteen Volumes, printed in New York by Robert Appleton Company, 1907 edition

DJd — David John Diary (1833–); Diary 1833–1908; BYU Library, Provo, Utah

DJMT — *Dialogue: A Journal of Mormon Thought*, published by the Dialogue Foundation, Editorial Office, S.L.C., Utah, 1982

DN/DNW — *Deseret News,* S.L.C., Utah; Deseret News Co 1850–; Title varies: Deseret News, Deseret News Weekly, Deseret Weekly, S.L.C., Utah

DN Extra — *Deseret News Extra*, S.L.C., Utah; Deseret News Co., S.L.C., Utah

DP — *Doctrine of the Priesthood*, published by Collier's Publishing Co. (January 1973—), P.O. Box 1866, S.L.C., Utah 84110

ECB — The Eerdmans' Bible Commentary (1970 edition?) published by William B. Eerdmans Publishing Company, Grand Rapids, Michigan

EEA — *Elias, an Epic of the Ages*, by Orson Ferguson Whitney; New York, The Knickerbocker Press, 1904

EHN to FDR — E. H. Nye letter to Franklin D. Richards; Ephraim H. Nye Papers, 1845– ; Special Collections, BYU Library, Provo, Utah

EHN to PB — E. H. Nye Letter to Poulter and Bushnell; Ephraim H. Nye Papers, 1845– ; Special Collections, BYU Library, Provo, Utah

EJ	*Encyclopaedia Judaica*, 1972– published by Macmillan Company, New York, produced and printed in Jerusalem, Israel)
EMS	*The Evening and Morning Star*; Photomechanical reprint of the original edition; Republished by Eugene Wagner, Basel, Switzerland. Printed in Western Germany by F. Wochner K.D., D–7241 Muhringen 1969; June 1832–Sept. 1834
2 Enoch	*The Old Testament Pseudepigrapha, Vol. 1*, p. 154; Edited by James H. Charlesworth; 1983, Doubleday & Company, Inc., Garden City, New York; see also, *The Apocrypha and Pseudepigrapha of the Old Testament in English, Vol. II*, p. 431; Edited by R. H. Charles; 1913; Oxford at the Clarendon Press
ESd	Edward Stevenson Diaries (1820–1897); Diary 1895–1896; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
FDRd	Franklin Dewey Richards Diary (1821–1899); Diaries 1844–1899; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
FDR to EHN	Franklin Dewey Richards Letter to E. H. Nye; Richards Family Collection — Franklin Dewey Richards Letterbook; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah
FSSC	*First Sunday School Convention of the Church of Jesus Christ of Latter Day Saints*, Reported by Arthur Winter and Leo Hunsaker; Published by the Deseret Sunday School Union, S.L.C., Utah, 1899

GFC — *Great First Cause or the self-moving forces of the Universe*, by Orson Pratt; Liverpool, R. James Printer, 1851

GMDA — *Guide to Mormon Diaries & Autobiographies,* by Davis Bitton, 1977, BYU Press, Provo, Utah

GP — The Gospel of Philip; *The Nag Hammadi Library*, p. 131; General Editor, James M. Robinson; 1977, Published in San Francisco by Harper & Row, Publishers, New York, Hagerstown, San Francisco, London

HA — The Hypostasis of the Archons; *The Nag Hammadi Library*, p. 152; General Editor, James M. Robinson; 1977, Harper & Row, Publishers, New York, Hagerstown, San Francisco, London

HC — *History of the Church*; History of Joseph Smith, the Prophet, by Himself; Published by the Church of Jesus Christ of Latter Day Saints, second edition revised; The Deseret Book Co., S.L.C., Utah, 1967

HCKP, PMB — Heber C. Kimball Papers, Private Memorandum Book, 4/30/62; The original copy of this statement is deleted from the microfilm copy, but it was copied by his son and can be found in the Solomon F. Kimball papers in an item called "Sacred History". Both of these documents can be found in the Church Historical Dept., of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

HDC — Historical Dept. of the Church of Jesus Christ of Latter Day Saints, 50 East North Temple, S.L.C., Utah

HEHL — Henry E. Huntington Library, San Marino, California

HOJ — Historian's Office Journal; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

HBACC — The Holy Bible containing the Old and New Testaments . . . with a Commentary and Critical Notes . . . by Adam Clarke, LL.D., F.S.A., &c. a New Edition, with the author's final corrections, published by Abingdon, Nashville, Tennessee

HWBFJ — *Historical Writings of Benjamin F. Johnson, the Personal Friend and Confident of the Prophet Joseph Smith,* edited by Fred C. Collier, published by Collier's Publishing Co., 1999

IE — *The Improvement Era*, 1897– ; The Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

JCAWd — Jens Christian Anderson Weibye Diaries, (1893–1924); Diaries 1861–1893; Called Daybooks or "Dog-bogs"

JD — *Journal of Discourses,* Nov. 1, 1853–May 17, 1886; Liverpool, England; Printed and published by Albert Carrington [and others]

JDLd — *A Mormon Chronicle; The Diaries of John D. Lee*, 1848–1876; Vol. I & II; Edited and annotated by Robert Glass Cleland and Juanita Brooks; San Marino: The Huntington Library, 1955; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

JE *The Jewish Encyclopedia*, a Descriptive Record of The History, Religion, Literature, and Customs of the Jewish People From the Earliest Times, Prepared by More than Four Hundred Scholars and Specialists, printed by KTAV Publishing House, Inc, New York, New York, 1901

JFSd Joseph Fielding Smith Diaries (1838–1918); Diaries 1860–1913; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

JH Journal History of the Church of Jesus Christ of Latter Day Saints; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah; see also microfilm, University of Utah Library, S.L.C., Utah

JHSd John Henry Smith Diary (1848–1911); Diary 1875–1911; Special Collections, University of Utah Library, S.L.C., Utah

JI *The Instructor (Juvenile)*; An illustrated monthly magazine designed expressly for the education and elevation of the young. S.L.C., Deseret Sunday School Union, Jan. 1, 1866

JPS John Pulsipher Scrapbook (1827–1891); Special Collections, Brigham Young University Library, Provo, Utah; a scrapbook containing some of the phraseology — choice and select instruction — abbridged speeches of inspired men. Observed and recorded by John Pulsipher, Great Salt Lake City, Utah, 1854–1856

JSH Joseph Smith History (*The Pearl of Great Price, New Addition*); Published by the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah, 1981

JST *Joseph Smith Translation* [of the Bible]. See also the *Inspired Version the Holy Scriptures containing the Old and New Testaments an Inspired Revision of the Authorized Version by Joseph Smith Junior*, edited and published by the Reorganized Church of Jesus Christ of Latter Day Saints — Herald Publishing House, Independence, Missouri

KST *Key to the Science of Theology*, by Parley P. Pratt; George Q. Cannon & Sons Co. Publishers, S.L.C., Utah, 1891

LEJ *Liahona, The Elders Journal*; Chattanooga, Tenn. [Independence, Missouri], Missions of the Church of Jesus Christ of Latter-day Saints. April 6, 1907–Feb. 27, 1945.

LHCK *Life of Heber C. Kimball an Apostle; the Founder of the British Mission*, by Orson F. Whitney, published by the Kimball Family, S.L.C. Utah, printed at the *Juvenile Instuctor* Office, 1888

LJP *Life of Joseph the Prophet*, by Edward W. Tullidge; New York, 1878

LUMCM *Life in Utah or the Mysteries and Crimes of Mormonism* . . . by J. H. Beadle, 1870; National Publishing Co. Philadelphia PA, Chicago Ill, Cincinnati Ohio, St. Louis MO, Atlanta GA

MA *The Mediation and Atonement*, by President John Taylor; Deseret News Co., S.L.C., Utah 1882

MDD *Mormon Doctrine of Deity*; by B. H. Roberts; Deseret News Co., S.L.C., Utah, 1903

MFP *Messages of the First Presidency*, Vol. II, Compiled by James R. Clark; Bookcraft Inc., S.L.C., Utah 1965

MHBY *Manuscript History of Brigham Young 1801–1844*, edited by Elden Jay Watson, printed by Smith Secretarial Service, S.L.C., Utah

MLD *Mormonism: Its Leaders and Designs*, by John Hyde, Jun.; Published New York: W. P. Fetridge & Co., N. 281 Broadway, 1857

MM Minutes of Meeting, 7 P.M. April 4 and 5, 1860, BYP, Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah; published in *The Office Journal of President Brigham Young 1858–1863 Book D*, edited by Fred C. Collier, published by Collier's Publishing Co. 1999; see appendix B and C for a complete typescript of the minutes.

MPHH *The Mormon Prophet and His Harem; or, An Authentic History of Brigham Young, His Numerous Wives and Children*, by Mrs. Catherine (Van Valkenburg) Waite; printed at the Riverside Press, and for sale by Hurd & Houghton, New York; 1866

MS *The Latter-day Saints Millennial Star* [Manchester, Liverpool, London] The Church of Jesus Christ of Latter-day Saints in Great Britain, 1840–

MSP Minutes of the School of the Prophets, Provo Records, 1868–1872; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

NE *Nauvoo Expositor*; Nauvoo Illinois, June 7, 1844; edited by Sylvester Emmons; Only one issue published

OC to JW Oliver Cowdery letter to John Whitmer, dated 1/1/1834 – see Oliver Cowdery Letterbook; Henry E. Huntington Library, San Marino, Calif.

OP to BY Orson Pratt Letter to Brigham Young, 11/4/53, BYP, Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

OJBY *The Office Journal of President Brigham Young 1858–1863 Book D*, edited by Fred C. Collier, published by Collier's Publishing Co. 1999

PJ The Protevanglium of James, *New Testament Apocrypha*, Vol. 1, p. 370; Edited by Wilhelm Schneemelcher; 1963, The Westminster Press, Philadelphia

POJ See *The Office Journal of President Brigham Young — 1858–1863 Book D*, Edited by Fred C. Collier, Collier's Publishing Co. <2006> *Hanna, Utah*

PMJS Plural Marriage as taught by the Prophet Joseph, a Reply to Joseph Smith Editor of the Lamoni Iowa "Herald." by Helen Mar Whitney, printed at the Juvenil Instructor Office, S.L.C., Utah, 1882

PRHP *Poems–Religious, Historical, and Political, Vol. II,* by Eliza R. Snow; S.L.C., Utah, printed at the Latter-day Saints printing and publishing establishment, 1877

PWJS *Personal Writings of Joseph Smith*; compiled and edited by Dean C. Jessee; Deseret book Co., S.L.C., Utah, February, 1984

RMS *The Rocky Mountain Saints*, by T. B. H. Stenhouse; New York, D. Appleton and Co.; Published in 1873

RMEL "Remarks by Mary E. Lightner who was sealed to the Prophet Joseph Smith in 1842. She is 87 years of

age", at BYU, on April 14, 1905, N.B. Lundwall Collection, Microfilm # 3, Harold B. Lee Library, Special Collections, BYU

SEOH *Speech of Elder Orson Hyde; delivered before the High Priests Quorum in Nauvoo*; April 27th, 1845, upon the course and conduct of Mr. Sidney Rigdon, and upon the merits of his claims to the Presidency of the Church of Jesus Christ of Latter Day Saints. City of Joseph [Nauvoo] Printed by John Taylor, 1845

SEPTU *The Septuagint with Apocrypha: Greek and English*; Sir Lancelot C. L. Brenton; Zondervan Publishing House of the Zondervan Corp., Grand Rapids, Michigan 49506

SGSHCM St. George Stake High Council Minutes; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C. Utah

SH *Sacred Hymns for the Church of Jesus Christ of Latter Day Saints*, English Edition, 1856, Eleventh Edition; Revised and enlarged, Liverpool, England; Franklin D. Richards — London, L. D. Saints Book Depot, 1856

SHSS *Sacred Hymns and Spiritual Songs for the Church of Jesus Christ of Latter Day Saints*, 20th Edition; S.L.C., Utah; Deseret News, 1891

SLSP Salt Lake School of the Prophets Minute Book, 1873; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

SPMFP *The Suspension of Plural Marriage and the Fulfillment of Prophecy*, by Knute J. Knuteson; Published by

Collier's Publishing Co., P.O. Box 1866, S.L.C., Utah 84110

SWRd Samuel Whitney Richards Diary (1824–); Diary 1839–1909; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

TC *The Contributor*, S.L.C., Utah, 1879–1896

TEJd Thomas Evans Jeremy Diaries (Sr.) (1815–1891); Diaries 1844–1886; Historical Dept. of the Church of Jesus Christ of Latter Day Sants, S.L.C., Utah

TKP *They knew the Prophet*, by Hyrum L. Andrus and Helen Mae Andrus, published by Bookcraft Inc, 1974, Salt Lake City, Utah

TPBY *The Teachings of President Brigham Young,* compiled by Fred C. Collier; 1987; Published by Collier's Publishing Co., P.O. Box 1866, S.L.C., Utah 84110

TPJS *Teachings of the Prophet Joseph Smith,* compiled by Joseph Fielding Smith; 1976, reprint, Aug. 1983; Deseret Book Co., S.L.C., Utah

TR *The Return*, published in Davis City, Ia., [Richmond, Mo., Independence, Mo., Denver, Colo.] January, 1889–October, 1990. First published by Ebenezer Robinson in the interest of the Church of Christ (Whitmer)

T&S *Times and Seasons*, edited by Don Carlos Smith, Ebenezer Robinson, Joseph Smith, John Taylor, etc. 1839–1846, printed in Nauvoo, Illinois

TS *The Seer*; Washington, D.C. [Liverpool]; January, 1853–August, 1854. Edited and Published by Orson Pratt

TV *The Vision of the Degrees of Glory*, compiler and publisher, N.B. Lundwall; S.L.C., Utah, April 1939

UPR *Unpublished Revelations of the Prophets and Presidents of the Church of Jesus Christ of Latter-day Saints, Vol. 1;* compiled by Fred C. Collier; 2nd edition, 1981; Published by Collier's Publishing Co., P.O. Box 1866 S.L.C., Utah 84110

WaMe *The Warsaw Message*, Edited by Thomas C. Sharp, Warsaw, Illinois

WCd William Clayton Diary (1814–1879); Diary Vol. V. 28th Aug. 1852–9th March 1853, Historical Dept. of the Church; see also microfilm copy at Special Collections, University of Utah Library, S.L.C., Utah

WC to BY William Clayton Letter to Brigham Young, 19/4/52; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

WRd Williard Richards Diary, Historical Dept. of the Church Of Jesus Christ of Latter Day Saint, S.L.C., Utah

WJS *The Words of Joseph Smith,* compiled and edited by Andrew F. Ehat and Lyndon W. Cook; 1980, 1981; Produced and Distributed by Bookcraft Inc., S.L.C., Utah

WM *The Women of Mormondom*, by Edward W. Tullidge; New York [Tullidge and Crandall] 1877, Second photographic reprint 1965, S.L.C., Utah

WN *Wife No. 19 . . . by Ann Eliza Young; Dustin, Gilman & Co., Publication Office: Hartford Conn, Branch offices; Chicago Ill, Cincinnati Ohio, 1875*

WWJ *Wilford Woodruff's Journal,* 9 Volumes (1807–1898) Diaries 1833–1898), edited by Scott G. Kenney, published by Signature Books, Midvale, Utah, 1983

WWP to BY William Wines Phelps letter to Brigham Young; Historical Dept. of the Church of Jesus Christ of Latter Day Saints, S.L.C., Utah

ZPEB *The Zondervan Pictorial Encyclopedia of the Bible*, published by The Zondervan Corporation, Grand Rapids, Michigan, 1975, 1976

ZW *Zion's Watchman*; Sydney, Australia; Published by the authority of the Church of Jesus Christ of Latter Day Saints, by A. Farnham. Aug. 13, 1853–May 24, 1856

NOTE: All italics represent published material. Dates following diaries and journals are the birth and death dates of the individual and following are the dates of the diaries or journals. For example: Brigham Young Jr. Diary (1836–1903); Diary 1862–1902

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